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THE CHRISTIAN MOVEMENT IN JAPAN

EIGHTH ANNUAL ISSUE

1910

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The Christian Movement in Japan.

Eighth Annual Issue

Including

Papers and Addresses before the Semi-Centennial Conference Commemorating the Planting of Protestant Christianity in Japan.

October, 1909.

Editor: D. C. Greene.
Asst. Editor: G. M. Fisher.

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PREFACE.

It was decided by those in charge of the Semi-Centennial Conference of October of last year not to publish the English report of the proceedings as a special volume. Accordingly, it was arranged to insert the principal addresses and papers in THE CHRISTIAN MOVEMENT of this year.

There have been some regrettable omissions; but so far as the English addresses are concerned, all have been included which have been placed in the Editor's hands. The omissions, in the case of the Japanese addresses and papers, are due to a misunderstanding between the Editor and the Assistant Editor, which was not cleared up until it was too late to remedy the mistakes which it involved. As a result of the attempt to combine a report of the Conference with the usual record of the year, it was necessary to ask from the various Missions severely condensed reports of the work of last year, and the Editor desires to thank most heartily the writers of these reports for their cordial response to his request. This effort at condensation has led to an unfortunate loss of perspective in some cases, but that was perhaps inevitable.

The natural order would have been, no doubt, to have placed the general report of the year first, and the Conference material second; but it was thought

that the reverse order would make an earlier publication possible.

The delay in publication was due in the first instance to the necessity of giving the Japanese report of the Conference the right of way. Other difficulties were met with later, among which the most serious was that growing out of absence of the Assistant Editor, Mr. G. M. Fisher, who was called away as a delegate to the Edinburgh Conference, two months before the volume was ready for the printer.

The Editor is aware that his work is imperfect at many points. For these imperfections he can only ask the indulgence of his readers. Throughout the year he has been under the shadow of a great sorrow. At a critical time in his editorial work, also, he was obliged to leave Japan for rest and change. Thus many things were necessarily neglected which would under other circumstances have added to the completeness of this record.

It is especially to be regretted that no article has been secured descriptive of the work of the Roman Catholic Mission. Twice in previous years such an article has been kindly prepared by one of the Fathers at the Editor's request; but this year he has been disappointed.

Attention is called to the change in the title of the Standing Committee of Co-operating Christian Missions under whose auspices this annual has hitherto appeared. With the approval of the constituent Missions the Committee has assumed the name of THE CONFERENCE OF FEDERATED MISSIONS. There has been no further modification of the organic law of this body; but, as will be seen by the report of the Proceedings at the last annual meeting, the scope of its activity is enlarging, and there is a growing appre-

ciation of its value as the agent of the federated missions. Nineteen of the larger missions are represented in the ordinary membership, while ten of the smaller, are entitled to honorary membership. Those missions which have not yet seen their way to join this federation stand, it is believed, in friendly relations to it.

To Mr. Fisher, the Editor's thanks are due for his painstaking care, in supervising the translation of the Japanese addresses and papers, and to the Rev. A. W. Stanford who kindly corrected the proof of the last 250 pages. The Editor is also indebted to the Rev. Henry Loomis for valued aid at many points.

The Directory which has been appended to previous numbers of THE CHRISTIAN MOVEMENT is omitted this year. The early autumn is found to be an inconvenient time for issuing a directory. It is expected, however, that one will appear before the close of the year.

It is a pleasure to know that this series of annuals has won friends in many lands and the Editor trusts that this volume may be thought not unworthy of the great movement which it seeks to illustrate and portray.

DANIEL CROSBY GREENE,
Editor.

Tokyo, Japan,
September 25th, 1910.

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PART FIRST.

ADDRESSES AND PAPERS
at the
SEMI-CENTENNIAL CONFERENCE
IN COMMEMORATION
of the
PLANTING OF PROTESTANT CHRISTIANITY
IN JAPAN,
Tokyo, October 5-10, 1909.

INTRODUCTION.

This Conference of 1909 marks the opening of a new period in the history of Christianity in Japan. It is not merely noteworthy in that the close of a half-century of Christian effort furnished a convenient opportunity to review the past, to reflect upon its failures and successes, and to lay plans for more intelligent service in days to come. All this was doubtless in the minds of those to whose careful forethought, the whole Christian Community is so deeply, indebted. Still the characteristic feature of the Conference, the feature which gives it true historic interest, is quite apart from this and would have been no less worthy of emphasis, had the close of the forty-third year, or the thirty-seventh year of the missionary movement been chosen.

The real importance of the Conference lies rather in the fact that it was the first formal recognition of the changed relations of the missionary body to the Japanese Churches,—that is, the first which can be said to possess a national significance. Several different branches of the Church had clearly enough shown their appreciation of the fitness of leadership of their Japanese brethren and had, where necessary, taken specific action to bring their ecclesiastical and evangelistic arrangements into harmony with the new conditions.

Nevertheless, in spite of the divided state of Protestantism so often and justly criticised, there is a deep

lying sense of unity which seeks expression. To this sense of unity the Conference owed its origin. Not unnaturally the first thought of many among the missionaries was that the proposed gathering should be the fourth of the series of imissionary conferences, of which the first was held in the autumn of 1872; but this plan was almost immediately rejected, for it was felt that the Japanese factor in the evangelization of Japan had become the dominant factor and that a missionary confefence would be an anachronism.

Thus all were in substantial agreement that the time had come to call together representatives of the various Christian bodies in Japan to commemorate on the part of all who might choose to share, not fifty years of missionary effort, but fifty years of Christian service. It might be said,—indeed it has been said, that while conceding all this there would be a fitness in calling the missionaries together to discuss their common interests, which in more or less important respects differ from those of the Japanese Christians. In the opinion of the large majority of the missionaries, as it would appear, however, the evils incident to the strong emphasis upon the solidarity of the missionary body, which such a large gathering would almost inevitably constitute would far outweigh any possible advantage to those who took part in it. Hence the only criterion of membership came to be that of an active sympathy with the Christian movement in Japan.

It was perhaps unfortunate that the word Protestant should have been used in the description of the Conference, for there were some whose attendance would have added interest to the deliberations, who felt unable to call themselves Protestants. But the word, whatever its original meaning, was not intended

to express any invidious thought or feeling; it was used simply as a general term for the various bodies which are directly or indirectly, the outgrowth of the movement away from the Church of Rome which marked the sixteenth century.

A more general term would have been chosen, without doubt, had it not been felt, that, since we could not count on the co-operation of the Roman Catholic portion of the Christian community, it would not be proper to describe the Conference by language which might on its face seem to imply a wider representative character than actually belonged to it. Hence the word "Protestant" was inserted in the call, —not in its etymological sense, or as an intentional reminder of the great schism, but with the ordinary popular meaning.

As a matter of fact none of the great divisions of the so-called Protestant churches is to-day, in the writer's judgment, protestant in the etymological sense. Whatever strong objections may be entertained by individuals to certain tenets of the Church of Rome, the real business of these churches, as churches, namely, the business which gives them character, is so pressing in its demands as to crowd back into relative insignificance the controversies which the word Protestant is thought to recall.

The really representative men of the so-called Protestant churches do not stand in a hostile attitude toward the Church of Rome. They acknowledge with gratitude their weighty obligations to that Church for its services in the past and in the present, and look forward hopefully to the time when the irritations of the past shall disappear, and an era of hearty co-operation be ushered in.

As regards the decay of the term 'Protestant,'

it may be worth noting that the only one of the great American denominations which includes that adjective in its official title is the very one whose representatives in Japan felt unable to unite in the Conference, because it commemorated the "planting of Protestant Christianity."

The Conference was significant, none the less, as marking the advance which Christianity has made. It will not be necessary to go into details. The historical side will be sufficiently dwelt upon in the papers and addresses which follow, and the reader cannot fail to be impressed by their optimistic tone. There has been a success which must strike thoughtful men everywhere as well nigh unique in the history of Christianity.

If is true a note of disappointment is sounded by one and another of the speakers. It is true also that many outside critics, friendly and otherwise, regard this success as altogether disproportionate to the large financial outlay and the long continued efforts of the men and women which it has involved. Some would point to the rapid growth of the Christian Church in Korea, and in certain parts of India and in the islands of the South Pacific; but such comparisons are misleading. The conditions are different. The numerical increase in other lands may have been in certain cases relatively much greater, but there is no way of measuring the hidden forces which Christianity has set in motion and upon which in the end its final victory must depend.

Japan has been brought within the range of the complicated life of the West. It is not an uncommon thing for eight or ten mail steamers to arrive at Yokohama or Kobe in a single week; the ubiquitous newspapers keep even the provincial towns in daily

touch with the current of political and social movements of the West; the bookstores of the educational centres are teeming with recent English, and to a lesser extent with French and German books and periodicals. In coming to Japan Christianity met a highly advanced civilization, and a people readily responsive to a fresh intellectual stimulus. Through innumerable channels every variety of the life and thought of the Western world flowed in upon the Japanese people. These powerful streams stimulated a great political movement already begun, which culminated within ten years in the Restoration with its far reaching concomitants.

From the beginning Christianity in Japan, moreover, has had to make its way in the face of the organized opposition of the powerful religions of the country; and, what is more, in the face of the same doubts and intellectual difficulties which have too often destroyed the faith of earnest men in Christian lands. There is hardly a phase of modern liberal thought which has not found a more or less extensive hearing in Japan. All this, coupled with the preöccupation of mind, resulting from the exciting political changes, which here opened the door for free competition for the highest offices of state, and the rapid advance of materialistic prosperity, has served to give a special character to the evangelistic work in Japan.

But in spite of all, Christianity has shown its strength. Its enrolled followers number not far from 180,000. While what may be called adherents cannot be less than 1,000,000. Its influence upon public sentiment and upon literature seems marvelous to those who were witnesses of its first successes.

In spite of all obstacles, be it repeated, the Christian Church has grown not merely in numbers, but in

influence. It has attained to a large degree of self-consciousness. Some may look with anxiety upon certain forms by which this self-consciousness finds expression; indeed, it may be associated in the case of individuals with unhappy tendencies; but, on the whole, it is indicative of a healthy vigor, for which we may well thank God and take courage.

The spirit of independence so widely manifested is full of promise, and encourages the confident belief that Christianity is no longer an exotic, no longer dependent upon foreign subsidies and leadership; but is naturalized upon Japanese soil, with its own organization and its own leaders. We may look forward with confidence to its future.

I.

HISTORICAL SECTION.

OPENING ADDRESS

by the

REV. JAS. H. BALLAGH, D.D.

As the oldest Missionary now residing in Japan, and with one or two exceptions, the oldest foreign resident, I presume it is, that I owe my selection for making the opening address on this joyous occasion.

As there are five brethren to follow, and I am not willing to deprive them of their right to be heard, I will try to be brief.

Two passages Scripture I have felt were requisite to voice our thankgivings on this truly memorable occasion. One from the Old Testament in Balaam's prophecy to Balak King of Moab, whom Balak had called to curse the people of Israel on their entrance into the promised land, and whom Balaam, under Divine inspiration, blessed instead, saying, "Surely there is no enchantment against Jacob, neither is there any divination against Israel; *according to this time it shall be said of Jacob and of Israel, What hath God wrought!*" Num. xxiii. 23.

The second passage is from the New Testament, in the Book of the Acts of the Apostles where in the account of the journey of the great Apostle to the Gentiles,—going as a prisoner from the port of Puteoli toward Rome; "from thence," 'the record is,'

when the brethern heard of us, they came to meet us as far as Apii Forum, and the Three Taverns; *whom when Paul saw, he thanked God, and took courage.*"

An extended exposition of these passages and their application to our present circumstances, might well claim our attention, but we content ourselves by observing, that one passage calls attention to God's wonderful works on behalf of His own cause, and the second to the effects of the same upon the hearts of His servants. In the first passage the time element is especially marked, "*according to this time it shall be said,*" or as in the margin, R. V. "*in due season,*" and in the Revised text, "*Now it shall be said.*"

In brief, whatever the efforts in opposition to the Divine purpose, or the powers of evil invoked, the ultimate triumph of God's people is assured, and in such wise as to elicit the admiration of all observers, and their expression of astonishment at what God has wrought; as was the case ages later, in the joyful experience of the exiles returning from the Babylonish captivity (Ps. cxxviii) "*Then said they among the nations, Jehovah hath done great things for them.*" To which their joyful response was, "*Jehovah hath done great things for us, wherof we are glad.*"

In view of the long and persistent efforts on the part of some of the past rulers of this land "who did set themselves against Jehovah and His Annointed," and the long and not fruitless ages of preparation political, intellectual, and religious that have culminated in the present era of good government and religious liberty,—surely we are justified in applying this prophecy to our own times, and most devoutly saying, "What hath God wrought!"

Hon. Townsend Harris, America's first Minister Resident in Japan, in a letter years later addressed

to the Rev. Dr. S. R. Brown, reviewing the transition of the feudal system of Government to a constitutional one, exclaimed, "What hath God wrought!" If a Christian statesman could be so impressed by the political transformation he had witnessed, how much more must those who have witnessed the intellectual, moral and spiritual transformations that have taken place in tens of thousands of this people, and in many particulars of the nation at large, regard it as nothing less than a veritable resurrection, or as "life from the dead." And the wonder-working hand of God, has been scarcely less manifest outside of Japan, in preparation of the nations, communities and individuals, who have been used by Him in good measure in effecting these results. As an eye-witness, or conversant with many of these changes, I may be permitted to speak of the same, in order to incite the more fervent thanksgivings, "to Him, who alone doeth great wonders." (Ps. cxxxvi. 4).

1.—First and foremost of events occurring outside of Japan, I would mention the outcome of the American Civil War, at the outbreak of which, I embarked for Japan. I well remember how vividly the existence of slavery in a so called Christian land, stood out to my view, as an obstacle to the presentation of the Gospel to an intelligent, non-Christian people. But happily President Lincoln's Emancipation Act, and the issue of the conflict, in giving liberty to eight million persons of African descent relieved me of that embarassment; and at the same time, in the severity of the struggle and the loss in life and treasure, shared by both sections of the country, showed the inflexible justice and impartiality of Him who is "the Judge of all the earth," and the Vindicator of all the oppressed.

2.—Next to the removal of slavery from the American nation, was the wonderful transformations occurring among all the Western nations in the modes, speed and comfort of travel on land and sea, and of communication by post, telegraph, cable and wireless messages, instead of the long sea-voyage of many months by sailing ships, and mails a month apart. The same is also happily true now in Japan, as in nearly all Eastern lands. All this is clearly a fulfillment of the prophecy of Daniel (xii. 44) interpreted by Sir Isaac Newton a hundred years before it came to pass, "Many shall run to and fro, and knowledge shall be increased." And of the Apocalyptic vision (Rev. xiv. 6) of "an angel flying in mid-heaven having the everlasting Gospel to preach," such opportunities for communicating "the Gospel of the Kingdom" to all the nations of the earth, certainly presage the world's speedy evangelization.

3.—With the removal of such obstacles outside of Japan no less wonderful has been removal of obstacles in Japan itself. I can only mention such as so appeared to my own mind on arrival, eight and forty years ago, the eleventh of November next. *The first obstacle* was the number of sects and the well established order of the Buddhist priesthood. The Shinto and Confucian faiths were not overlooked, but their hold upon the masses seemed slight in comparison with Buddhism. As my first teacher was a temple doctor, I naturally became much interested in the different sects, their tenets, rites, costumes etc.

A clever artist once made me a complete colored set of these costumes. And I was particularly impressed by the zeal of the first Buddhist preacher I heard, and by the impression made on his audience, which consisted largely of elderly women, many with shaven heads,

and others with a small triangular piece of blue cloth on their heads, apparently in imitation of the old style of shaving the crown of men's heads; women not being admissible to the Buddhist heaven unless they became shaven as men or priests. I was impressed by the fervent responses of the audience whenever the priest waxed eloquent, not only in casting in coins to the *sai-sen-bako* in front of the altar but also in their fervid cries of "*Namu Amida Butsu*" reminding me of an old time camp-meeting with its shouts of "*Glory to God*"; and I asked myself, How was it possible for Christianity ever to gain acceptance with a people so zealously devoted as this?

And how was this numerous and influential class of priests ever to be done away with? They all with the exception of the *Ikkoshu*, or the *Montoshu*, the present *Shinshu*, are professedly celibates, and abstainers from meat. The *Monto* both marry, eat meat, worship one God, believe in preaching, rather than praying, and in salvation by faith rather than works. This sect I felt unusually friendly to, and as the most recent and most popular, I could not but feel it was a providential safe-guard against the nation going over *enmasse* to a ritualistic form of Christianity "forbidding to marry and abstaining from meats which" an inspired Apostle says, "*God created to be received with thanksgiving by them that know, and believe the truth.*" 1 Tim. iv. 3.

My disillusionment, however, as to the virtues of the cleanly shaven-headed priests began very soon after my arrival. I had no sooner begun to unpack my goods at Dr. Hepburn's temple home, Jo-Butsu-ji, Kanagawa, than the elderly head-priest came to examine the articles, and was especially interested in a cooking-stove brought from America. I became

greatly interested in him, and began almost to look upon him as a possible future convert, when lo, the next morning, we were alarmed at the report that the aged priest had made away with himself. He had drowned himself in the well. The reason being an altercation with his mistress whom he accused of stealing his money, and he had attacked her with a *debabocho*, or kitchen knife, inflicting a severe wound ; upon which she fled to report to the police, and he to escape punishment had precipitated himself into the well.

On my first journey to the country together with my companion, the now Dr. Thompson, we put up at a temple at Miyagase, a secluded place in the Oyama range of mountains. The priest I perceived, had a wife, and I praised him on that account as belonging to the Monto Sect, who held it right to marry. The priest made no reply but took it kindly. The next day Brother Thompson learned from the elderly women of the village the shame and disgrace of their priest having a concubine. He found the male parishioners, however, more indulgent, for, said they, "That was the only way they could keep a good priest when they got one." Later on acquaintance with priests of different sects, I found the practice was so far as I knew unfailing. I forgot to say that Brother Thompson quite enjoyed his discovery and said that I should not be quite so hasty in my congratulations.

(2) The next obstacle, second only to the priesthood, as an insuperable and likely to be an interminable one, was the wearing of two swords by all the samurai or shizoku class. This was not only a badge of superiority to the heimin class, but was a constant source of anxiety, or a menace to all the lower classes of society. Whether these swords-heirlooms for

generations-could ever be done away with was indeed problematical. They were a source of constant fear to unoffending foreigners, since it was accounted patriotic by the most of those wearing them, to cut down foreigners, and especially a hopeful stroke of policy to involve the Shogun's government in hostilities with foreign nations and weaken the Shogun's power, and so advance their own interests. Seldom did one walk the streets, or spend the night outside his home without a sense of impending danger.

The government was indefatigable in supplying guards provided with horses for those dwelling outside the foreign settlement for their protection at home or abroad. This was particularly the case for foreign officials, and the missionaries resident for a while outside of the foreign settlements though within treaty limits. And that this was no empty fear, or needless precaution was frequently shown, and is plainly evidenced to this day in the inscription on tombs of those thus "cruelly assassinated" that are now to be seen in the Yokohama and Tokyo cemeteries.

(3) A third source of anxiety as to an undisturbed and peaceful residence in this country on the part of foreigners, was the dual form of government and the dissatisfaction of many of the leading daimios with the Shogun's monopoly of trade which was carried on exclusively at ports of entry under the Shogun's government. The *Jo-i* or anti-foreign spirit, that actuated many, and ostensibly all the Imperialists, led to many alarms and reported attacks to be made upon foreigners. An Imperial Edict was issued calling for the expulsion of foreigners on a certain date, which, though not carried out by the Shogun's government, precipitated a naval conflict at Shimonoseki, owing to the prince of Choshu firing upon vessels

of several nationalities. As the Shogun's government declared its inability to coerce Choshu, he was brought to terms by an attack upon his fortifications and several steamers at Shimonoseki by the several nationalities concerned. A similar infliction of punishment visited upon Kagoshima, Satsuma's capital, for the cutting down of a young Englishman and an attempt upon the lives of three others of his party, had the salutary effect of deterring the warlike clans of Japan from wanton attacks upon foreign nationalities.

And so instead of seeking to involve the Shogun in conflict with Europeans, they and their compatriots boldly determined to contend with the Shogun themselves, and this they did by astutely taking possession of the Emperor's person and forbidding the Shogun's approach to him. The Shogun assaying to do so, and thwarted by force at Fushimi, returned to his castle at Osaka, consigned it to the flames, and retired to his capital at Yedo and forbade further contest with the so-called Imperial forces. One of his vassals, the warlike Aidzu, resisted with the loss of his castle and of his revenue, and so ended an almost bloodless revolution through the self effacement, and loyalty and patriotism, I think we can say, of Hitotsubashi, the last and noblest of the Shoguns.

In all this, the wonder-working hand of God was most evident. The house of Tokugawa like Hideyoshi, the great Taiko-sama, who inaugurated the persecution of the early Christians and which was perpetuated with stringency by Ieyasu, Iemitsu, and their successors ended in the fourteenth generation, as was anticipated by a common Japanese saying. And stranger still, this was followed by the disestablishment of the Buddhist religion, the doing away with the whole samurai or military class, and the dual form of government as

well, all as quietly and quickly as a disturbed dream of the night fades at the approach of day.

And this was but the beginning of the Era of Good Government. The *Kempo Happu*, or proclamation of the constitution, liberty of conscience and religious freedom, parliament and a free press, Sabbath rest and humane and social reforms, and nearly all the appliances of a Christian civilization have speedily followed. Surely in view of all this we may well exclaim "WHAT HATH GOD WROUGHT!" And with the great apostle "Thank God and take courage."

But while attaching so much importance to the political and social transformations wrought in Japan, I would not be oblivious to the moral and spiritual forces that have been at work in this land. "The good seed of the Kingdom" has been sown through education, medical missions translation of the Scriptures, liturgies and psalmody, compilation of dictionaries and helps for the acquisition of the language, by preaching, by the printed page, by lectures, by direct evangelism, and though last to be mentioned, perhaps first in importance, as in the order of time, was the doing away with the prejudice existing for centuries in all minds, officials and commoners alike, against the name of Christian. In a word, to prove to the Japanese, *Protestant Missionaries were not Jesuits.*

This was the distinct mission of the Rev. Guido F. Verbeck, who gave twenty of the best years of his life to that end. He said to himself "What right have I to think the Japanese should not account me a Jesuit?" "I am willing to give twenty years of my life to prove to the contrary;" and he did, and by the blessing of God upon a humble, faithful life he gained the confidence and esteem of the government and all classes of the people, as no other man not a

Japanese subject has ever done. This I believe will be universally accorded to be a true statement.

And others less prominently known, have been hardly less deserving. What a galaxy of names, Hepburn, the two Browns, S. R. and Nathan Brown, Bishop Williams, Drs. Greene, Maclay, all Bible translators; Cochran, Eby, Meacham, Bennett, Davis, Learned, Gordon, Macaulay, Alexander, Amermann, Knox, Imbrie, educators; Drs. Macdonald, Faulds, Palm, Krecker, Berry, Taylor, "beloved physicians" and ministers, and many others since, no less noteworthy in all the missions!

And of "women who have published the glad tidings, a great host"—Mrs. Pruyn, Mrs. Pierson, Mrs. True, Mrs. Benton, Mrs. Miller, Mrs. Van Petten, Mrs. Macaulay—and single women such as Misses Crosby, Guthrie, Britain, Dudley, Talcott, Sterling, Winbish, Gardner, Milliken, Youngman, all "fellow-helpers of the truth, and laborers in the Gospel, whose names are in the Book of Life."

To have been associated with such a company of consecrated workers is enough of honor and glory for any human life, but its chief glory is to be hereafter, eternal. And how express our thanks at the goodly company of Japanese workers, men and women whom God has raised up in all the churches in Japan. To enumerate these, to do justice to the memory of these—the living and those gone before, would be impossible. No sweeter holier fellowship have we ever known than we have enjoyed in communion with many of these brethern; nearer and dearer than even earthly kin.

And here I wish to bear testimony to the fulfillment of the Master's promise;—"There is no man that has left house, or brethern, or sisters,

or mother, or father, or children, or lands, for my sake and for the Gospel's sake, but he shall receive a hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark x. 29, 30.) This promise has been literally fulfilled to me in every particular so far as this life is concerned, and I am persuaded much more shall it be in the life to come.

Another promise of the Master's—"If ye shall ask anything in my name, I will do it," (Jno. xiv.: 14) I wish also to bear witness, has been most graciously verified in my experience. The sweetest passage in all the Book of Psalms in the Japanese language, is the sixty-sixth Psalm, the twentieth verse "Blessed be God, Who hath not turned away my prayer, nor His mercy from me." It far exceeds the truth and beauty of Tennyson's line—"More things are wrought by prayer than this world dreams of;" and in the progress of missions, as of all Christian work, it is the *sine qua non* of success. I am convinced that whatever success attended my studies in college, or my labors in the mission field has been largely the result of answered prayer.

From the first prayer in Japanese with my first teacher with closed doors, to the twenty months of daily prayer with a small band of devout Japanese for the success of the Japanese arms in securing an assured place in the Orient, and in answers to special prayers for world causes, such as the releases of Major Dreyfus, the preservation of the Emperor of China's life, the protection of the legations at Pekin, together with the removal of the Japanese Edict against Christianity, and of the opium curse from China,—all these have given em-

phasis to the exhortation in Jerimiah xxxiii.: 3, first brought to my attention by the Evangelist Needham, "Call unto Me and I will answer thee, and show the great and mighty things which thou knowest not."

Intercessory prayer, especially for individuals, identifies us most closely with Him who is the Great Intercessor with the Father, and it seems to have been the secret of the Apostle Paul's great success, and of St. John's loving partnership with God, who said "Truly Our fellowship is with the Father and with His Son Jesus Christ." Greater or sweeter privilege could any human being have than this unrestricted intercourse and power with God.

In this connection I feel encouraged to communicate a desire that has long been on my mind in the hope of its meeting with a hearty co-operation on the part of all God's remembrancers. It is in connection with the Scripture admonition, "To pray for kings and all in authority, which is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to a knowledge of the truth. For there is one God, one Mediator also between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all; the testimony to be borne in its own times." 1 Tim. ii. 1-6.

It is this then that earnest prayer should be offered for His Majesty the Emperor of Japan and for all the Imperial family; and this, not only because it is meet and becoming so to do, but out of gratitude to God for all the blessings His Imperial Majesty has bestowed on the entire nation, and that His Majesty may not be allowed to depart this life without a saving knowledge of that Divine Being who raised His Majesty up to be the ruler and benefactor of this truly Heaven-favored nation.

A further and more general call for united and persevering prayer at this Semi-Centennial Conference is that, ere the *Centennial* of Protestant Missions in Japan comes to be celebrated, the entire nation may be evangelized; and instead of eighty-thousand converts there may be eighty-million, or one thousand times as many as to-day! "Should this be thought a thing incredible with God?" "*The little one shall become a thousand, and the small one a strong nation;* I JEHOVAH WILL HASTEN IT IN ITS TIME." Isa lx. 22.

REASONS FOR GIVING THANKS AT THIS SEMI-CENTENARY.

Rev. Y. Honda, D.D., Bishop of the Methodist Church in Japan.

The Semi-centennial celebration of the opening of Protestant missions in Japan has at last become an accomplished fact. For this we give heartfelt thanks. It is an occasion for unfeigned rejoicing and for praise to God. These fifty years have been long enough to witness many changes in the world. Indeed, they have been crowded with notable events, particularly in Japan, where amazing things have taken place before our very eyes. Chief among them is the fact that the preaching of Christianity after being so long prohibited has been again freely permitted throughout the Empire. For this we should be profoundly grateful.

And what of the fruitage. Looked at merely from the external and statistical point of view, we may be disappointed. Indeed other countries in the Far East may show far greater numerieal progress than Japan. We have ample reason, however, to be thankful. We need not stop to examine statistics, but simply reflect on the wide and deep-reaching influence exerted by Christianity in Japan even within these fifty years, and then imagine what might have been the situation without Christianity.

What if there had been no missionaries, and if there were no church in Japan? I cannot answer

these questions in detail, for limitations of time forbid. I will therefore merely raise the questions and then leave you to answer them.

Fifty years ago, in the year 1859 the first Protestant missionaries came to Japan. To-day not one of these pioneers is here among us, but some of them are still living, such as Dr. Hepburn and Bishop Williams. But the men who came after them are still here and we have just heard one of them, Mr. Ballagh, tell of those early days

Fifty years ago, the moment Japan opened her doors to the world, merchants and adventurers poured in from Europe and America. Not far behind these came the missionaries. They settled in Nagasaki and Kanagawa. Thus among many irresponsible adventurers lived these refined missionaries, as representative Christian gentlemen.

How different it might have been if these learned and pious gentlemen had not been in Japan at this time! To be sure they were surrounded by difficulties, as you can well understand from the remarks of Dr. Ballagh. They were suspected by the government as Kiristan Jesuit priests and constantly shadowed by spies. Their lives were often threatened. Yet scrutinize them as we may, they must have been recognized in public as well as in private as men of wisdom and virtue.

Now if these learned and noble gentlemen had not been among the merchants and adventurers from the very opening of Japan, how much our progress and relations with the West would have been impeded! This is a point we cannot ascertain by statistics or concrete facts, yet it is none the less important. The Jesuits had brought Christianity into disrepute and had led to its prohibition, but here were represetatives

of Protestant Christianity, who though they were Kiristan priests, were yet gentlemen of virtue and not magicians, as people suspected Catholic priests to be. So I would like to ask first of all how it would have been had not these men come fifty years ago?

In the early part of 1871 there arose in Nagasaki a great persecution. Several thousand Catholic Christians were seized and distributed into fourteen districts of the Southwest, It was a fierce persecution. In connection with this event repeated counsels were given by the different nations to our government, but the missionaries particularly exerted a corrective influence.

The missionaries were by that time familiar with the conditions of Japan, and some of them were already teachers in schools, or were employed in the government service. And although they had not preached much directly, yet in their intercourse with the officials, they had explained the history and nature of Christianity, as well as the conditions of foreign countries, and had indirectly prepared the way for the reception of the gospel message.

In this respect Dr. Verbeck rendered a great service. We may say that it was on account of their influence that this great persecution was suddenly ended within a year, and the prisoners were freed. Now at this time if there had been no missionaries studying Japan on the one hand, and introducing the West to her on the other, how different might have been the result!

In 1872 an Embassy was sent to Europe and America, headed by Prince Iwakura, to put Japan's diplomatic relations with other nations upon a firmer basis. But when they reached America they realized how many obstacles still blocked their way. They

had to postpone their departure for Europe and to stay longer in America. Okubo and Ito, two influential members of the Embassy, had to return to Japan in order that the mission of the Embassy might be accomplished.

Many changes were inaugurated, one of them was the taking down of placards that were posted in all the ports of the country, prohibiting Christianity. I lived then in Yokohama, and I saw the taking down of these boards.

This removal of the prohibitory edict was one of the important objects of the return of Okubo and Ito. But if there had been no missionaries, how different would have been the result? However strongly America might have advised Japan, and however good the reasons, yet, if there had been no missionaries in Japan the argument would have been very weak and the accomplishment of this far-reaching reform would have been delayed.

In 1872 of 1873 a ship with about 200 Chinese slaves came into Yokohama. The Minister of Foreign Affairs, Mr. Soejima, freed these slaves. It became a diplomatic question. Russia was made arbitrator, and finally Japan won the case. As yet the missionary work was not influential, but some missionaries were in the government employ, especially Dr. Verbeck. And Mr. Soejima had intercourse with missionaries, among them Biship Nicolai of the Greek Catholic Church. Thus there were naturally sown in the minds of the statesmen of that time thoughts of the freedom of the individual and other similar ideas, which are characteristic of Christianity. Especially discussion waxed hot as to our bearing toward Christendom. Among other results was the revision of the laws so that many thousands

of prostitutes were set free. Thus it became known to the world that in Japan there was no slavery.

It is not an unrelated coincidence that about this time many missionaries came to Japan. Now I submit the question: If there had been no pioneer missionaries, if Protestant missions had not been established in Japan, would these beneficent changes have taken place so early?

In 1889 the Constitution was proclaimed. In the twenty-eighth article there is a clear guarantee of the freedom of religious propagation and belief. This article was the subject of fierce contention among the elder statesmen. Prince Ito, Chairman of the Privy Council, had the greatest difficulty in keeping their sessions in order. It was not the abstract principle of the freedom of belief in general, but the solution of the actual problems connected with the Christianity that was right before their eyes. Had there been no missionaries in Japan, and no church, however small, perhaps there would have been no heated argument and hence no clear guarantee like the twenty-eighth article in the Constitution. Even if something of the sort had been put in, it would not have been so emphatic.

Then next is the question of family life. To-day Christians are few in number and their social influence may be small, yet if there had been no preaching during the fifty years what would have been the loss to the family life of Japan? To-day our family life is far from ideal. There are many homes that are not in accordance with the laws of the country or any other laws. Yet to-day, we can go anywhere in Japan and advocate monogany. It has come to be recognized as right by all classes. Thus the ideal of the home has undergone a change. And so I would

like to ask, if there was no Christianity in Japan, no missionaries, would the ideal or the practice of family life have developed as it has to-day?

Reform and philanthropy would necessarily have arisen as society progressed. But who was it that began such work in this era? It was really started from the small and struggling efforts of Christians and gradually gave rise to other organizations. The reason why Christians have been from the beginning and are even now the most active in social work is not due to their superior members, but to their ideals and their zeal. So I ask again, how much social reform and benevolence would have lost if there had been no missionaries in Japan?

And think of the education. The Japanese government has laid great stress upon education and to-day we are harvesting good results. But when we trace it all back to the very beginning, we find that it is the outgrowth of what missionaries have done for education. To-day Christian scholars are not a large company, yet their stimulating and directive influence is great. There is some prejudice against mission schools, yet the very first establishment for the education of girls was Kyoritsu Joshi Gakko of Yokohama. Then arose Ferris Seminary, and various schools here and there. And these are still important factors in female education. Although Christian educational activity is far, far from the ideal, and we hope that in the future much more may be done, yet what if there were no institutions to-day? What if missionaries had done no educational work?

Then let me mention another result, though brought about indirectly. That is the awakening of Buddhism, Shintoism and other Japanese religions; and especially Buddhism which has followed Christianity

in establishing schools and engaging in philanthropic and social reform. They have all revived in order that they might not be crowded out by Christianity. Of course this was not our aim, yet such has been the result.

Since Buddhism was introduced into Japan about thirteen hundred years have elapsed, yet I doubt if there has been a time when more people understood Buddhism in Japan than to-day. There were large numbers of Buddhist believers from ancient times, but there never have been so many intelligent believers in Buddhism as to-day. The same can be said of Shintoism. This is due to the stimulus given by Christianity When we look at this from one point of view, it may seem to be a hindrance to the growth of Christianity, yet really it is not a hindrance; the awakening of other religions will help the spread of real Christianity. So again, I ask, could Buddhism and Shintoism be what they are to-day if Protestant Christianity had not been preached?

Lastly, I would like to ask a general question, since I cannot go into details. To-day multitudes of Japanese cherish Christian sentiments and ethical ideas. Though they may not worship God in Christian assemblies, yet many of them are Christian in thought and action. And if we could take out all these elements, the scholars who have Christian ideas, the Japanese literature that is tinged by Christianity, or the many words that belong to Christian terminology, what would become of Japanese civilization? Would it be as high as it is to-day? If we were to take away the ideals, words and trends in literature which have been introduced by missionaries and Christians, what a gap would be left!

I suppose you could give many and impressive answers to all these questions. We ought to give thanks for all that Christianity during these fifty years has given Japan. But these fifty years have been merely the period of preparation Let us resolve to make the coming fifty years full of events no less significant, so that at our centennial celebration we shall have even greater cause to praise our God.

With gratitude for the past, with high resolves for the future, I unite with you in this service of thanksgiving to Him who hath done great things, whereof we are glad.

LOOKING BACK FIFTY YEARS.

Rev. T. Murakami, Pastor Suma Kumiai Church.

It was in 1872 or 1873 that I was given a book printed in China. After keeping it awhile I opened it and read about prayer. That made me want to get hold of a Bible, so I searched in Ginza, Tokyo, and finally found one for a *yen*. But I ran upon things hard to understand. A friend told me to go to Rev. David Thompson for guidance, but I could not find his house and so never met him until today. But I am grateful for his long and faithful work. His printed sermons were a great help in bringing me into the Christian life.

Changes took place then with lightening rapidity. One day we were attending a temple school of the old style; the next we were in a Government middle school or university. I was in Kobe in 1875 and the bright young men in a body went up to Doshisha to study. The pressure of work and a failure to appreciate the value of intellectual culture, however, made me stay behind at Kobe; but I thank God that he has allowed me from that time to this, with but two exceptions, to preach every Sunday for thirty-five years. Still, there are many others like Rev. K. Matsuyama, who could tell you better than I of those eventful days.

It was about 1875 that the American Board's Mission started the first journal, the "Shichi-ichi Zappo," of which I was the chief Japanese editor.

We kept at it for seven years. That was pioneer work, but since then a myriad of journals both daily and monthly have sprung up. In those days, there were very few English or Chinese scholars who at the same time were Christians; but from 1880 such men began to appear. It was in that year that some Greek Christians started a newspaper. This was followed by many others. The rill has become a mighty river. Let us all do our utmost to raise up strong young leaders who will carry the church on from victory to victory.

THE REV. DAVID THOMPSON, D.D.

On this day of jubilee and thanksgiving that which calls for special mention is the Providential removal of obstacles to the evangelization of the country, and at the same time the raising up and sending forth of evangelists. The well known *Kosatsu*, or ancient edicts against Christianity, were among the greatest, if not the very greatest of these obstacles. From Nihonbashi on, throughout the whole land, every where, in conspicuous places these edicts were to be seen. A singular thing was that while the ordinary laws and rules of conduct were either unwritten, or hidden away in books, such as the "Legacy of Iye-yasu," the "Min-ritsu," or the "*Taihi-gokoku*," issued by authority the third year of Meiji, and other like books known and read mainly by scholars, these laws against Christianity were published most conspicuously, as if they were *the* laws of the land—the most important laws,—the only laws *all* the people were expected to keep in mind and observe.

There was a second great obstacle whose existence was not well known in those early days. If it had been known, things might have turned out differently. This was the marvelous indifference of the so called Christian world to every thing of this kind. Christian nations and statesmen appeared to care little for religious toleration, except perhaps within their own bounds. One might write the most earnest letters

and appeals to the Christian press and they would be pigeon-holed by editiors too wise and prudent to publish what appeared incredible, and what would be, if true, unwelcome to the powers that be.

About that time a book was published in England called "*Non-intervention.*" I never read it because the name was enough. Non-intervention was then in the air. According to Talleyrand this is a diplomatic term of much the same signification as intervention. Beaconsfield and Salisbury *intervened* in the affairs of Russia and Turkey, and by the Treaty of Berlin provided that there should be no *intervention* on behalf of the Armenians, thus paving the way for the "Crime of Christendom."

At that time when a party of American Christians headed by George H. Stewart of Philadelphia ventured to approach the vicinity of the throne of Russia on behalf of certain Protestants in the Balkan provinces, they were politely told by Gorchikoff that Russia did not permit any interference in her internal affairs. About this same time *Chinese Gordon* revisited the land of his early exploits, where he had helped to put down the *Taipings* and set up the reigning dynasty, and after looking over the ground, suddenly left the Orient, with the remark, according to a news item of the day, that God had nothing for him to do in China.

He went back to his home, and at length made his way to *Khartoum* where he found that God had a work still for him to do in showing the world how slow Christian governments are to intervene in such cases, even with the advantage of power being in the hands of a good man like Gladstone. After that, however, Lord Kitchener whom we expect to see in a few days, intervened effectively in the Soudan.

Still more hopeless and discouraging than any thing else was the outlook in Japan. With the ancient edicts written on fresh boards, it appeared as if the great revolution of Meiji would be effected, and, at the same time, the old oppressive laws be re-enacted, and perhaps be enforced by a new and more vigorous power.

While things were in this condition the first Christian converts began to ask for baptism. All honor to them that they were not deterred by the prospect of imprisonment or death if they dared publicly to declare their faith. They were not encouraged to make an open profession of faith by the early missionaries, but talked to plainly, and bidden to count the cost, and take the whole responsibility upon themselves. Yet they pressed on and into the kingdom of Christ.

There was no question in their minds as to whether or not, Christ should be first. They had His own word: "He that loveth father or mother more than me is not worthy of me." Out of the number that thus decided came many of our first and most faithful evangelists. Some are on this Jubilee programme;—indeed a number, for I wish to include not a few who were baptized after the edicts were swept out of sight; because officers of the law continued to hold that they were still in force after they were removed.

I wish to refer to two incidents in the religious life of the two first brethren in the ministry, the Rev. Yoshiyasu Ogawa and the Rev. Masatsuna Okuno. The first was when they were both called to appear before a court of the old style to answer for the offense of having conducted the first Christian funeral service. The exact day and hour of this event can

always be determined hereafter because at the very time when the people in Tsukiji were trying to observe through smoked glass the transit of Venus, these two brethren were standing in an old fashioned court yard on the "Shirasu," respectfully observing a judge seated above them who sternly enquired what they had done and why they had helped to bury a Christian in ground not intended for that purpose, After much delay they were only fined and admonished, and the case was so dismissed.

The other incident in which they acted together was in taking an evangelistic trip, the first of which I have any knowledge. They started from my house in Tsukiji, a *nagaya* in connection with No. 6, Mr. Okuno having come from Yokohama the evening before. Early in the morning Mrs. Ogawa provided their frugal meal. Of this they partook with unusual gravity. Then after a season of prayer together they quietly took up their needful belongings, not forgetting their small compact well used and well marked Chinese Bibles, and went their way. I remember yet the dignity that was in their faces as they bowed good bye to those who stayed behind. From this trip they in due time returned with encouraging reports of this their first missionary journey to points in Kadzusa and Shimosa.

Brethren, I am convinced that if we, at this day, with our greater religious freedom and our improved means of acquiring and imparting religious truth, should set about our work of evangelizing the people in the same sober, earnest, humble, quiet, prayerful and harmonious manner, taking, as they did, the Sword of the Spirit which is the word of God, our labors would not be in vain in the Lord. It is ours to render hearty thanks to God for the religious

liberty that has been granted in this land, and for the efficient laborers that have risen up at the call: "Go work in my vineyard." Let us not be blind to the fact of the fewness of the laborers, the greatness of the harvest, and the many subtle and strong enemies that tempt us from our work. This Jubilee occasion suggests to every one of us a new advance, with more entire faith in Christ our Master, more humility that can understand what Paul meant when he said: "When I am weak then am I strong," and more abounding love to God and man that will finally transform the world.

THE REV. S. INAGAKI.

Pastor Yotsuya Presbyterian Church, Tokyo.

After describing the events that led up to the prohibition and persecution of Christianity 300 years ago, the speaker referred to the re-introduction of Christianity in 1859 in substance as follows:—The heart of Japan has experienced a complete change toward Christianity during these last fifty years. And the stony hearts of some of us who are now preaching the Gospel were softened by God in a wonderful manner, so that they were changed from hate to love.

This change could only have been wrought by the power of God. It is wonderful in our eyes.

And as we think of the next fifty years, let us be sure that equally severe trials and apparently insuperable obstacles will have to be conquered. There will be conflicts between the national spirit and Christianity. But just as the early missionaries won success by religion, the power of God and obedience to His will, so during the coming fifty years we shall achieve victory by similar loyalty to Him. Like Moses we shall see rivers of salvation flowing out of the rock.

A RETROSPECT OF FIFTY YEARS.

The Rev. Kodo Kozaki, D.D., Pastor of Reinanzaka Church, (Kumi-ai), Tokyo.

I.—Pioneer Missionaries.

In this memorial gathering, we ought first of all to remember the coming of the pioneer missionaries. Europe and America waited long for the opportunity of sending missionaries to us; the American Board had its first donation of money for this purpose as early as 1828, and in the year 1846 an English missionary, B. I. Bettelheim, M.D., had landed in the Loo Choos. This was seven years previous to the coming of Commodore Perry. He stayed several years and undertook a translation of the Bible, which I once saw some time ago. Besides, there were two or three missionaries who visited Japan from China; but the first missionaries assigned to Japan were those who came to us fifty years ago.

First of all were the Episcopalian missionaries, Rev. J. Liggins and Rev. C. M. Williams. Mr. Liggins arrived at Nagasaki May 2nd 1859, just two months previous to the opening of Kanagawa. And the arrival of Mr. Williams was at the end of June.

Mr. Liggins returned home after only one year's stay, but Mr. Williams has stayed long in Japan and became a Bishop here, returning home only recently

to spend his declining years. He was a man of the medieval type, recognized by all as a saint.

The next to come was Dr. J. C. Hepburn of the Presbyterian Church of America. He reached Kanagawa on October 18th, 1859. Dr. Hepburn practiced medicine along with his work, and also published the first Japanese-English dictionary. He returned to America seventeen years ago and is still living at the ripe age of ninety-six. Upon his nintieth birthday our Emperor conferred an order of merit upon him.

In the third party came missionaries of the Reformed Church in America. Dr. G. F. Verbeck, Dr. S. R. Brown and Dr. Simmons, who arrived the 7th of November the same year. Dr. Verbeck stayed in Nagasaki until 1869, studying Japanese and teaching English. Many of our statesmen studied under him. In 1869 he came to Tokyo to teach in the Kaisei Gakko,—the forerunner of The Imperial Uhiversity. After that he became adviser to the Government and rendered very valuable assistance in educational and political affairs. For this reason he was decorated in 1877 with the 3rd Order of the Rising Sun. After that he spent his life in preaching and in assisting to translate the Bible. He died in 1898 and was buried at Aoyama.

Dr. Brown is to be remembered as an educator. He went to Niigata for a short time in the autumn of 1869, but returned to Yokohama and opened a school. Many of our ablest preachers and Christian educators received instruction and inspiration from him. He also helped in the translation of the Bible. He returned to America in 1879 and died in June 1880. Dr. Simmons was a physician, and he early resigned from the mission and practiced medicine.

II.—The Missionaries of the Second Period.

From 1859 until the beginning of Meiji, 1868, only a few missionaries came from America on account of the Civil War. But in 1869 the American Board sent the Rev. D. C. Greene and the English Episcopal C.M.S sent the Rev. Mr. Ensor. In 1873 the American Methodist Church sent Reverend Dr. McClay, J. Soper, J. C. Davison and M. C. Harris. And in the same year the American Baptists sent Rev. Nathan Brown. From that time until 1887 was the period in which the larger number of missionaries came, and it is impossible here to give all their names and the churches they represented.

III.—Missionaries outside the Missionary Body.

It goes without saying that the chief evangelizers of Japan have been the missionaries. But in this memorial gathering we should not forget those who were missionaries in all but name.

First is the missionary work done by the teachers who came to our country. There are not a few of them who did excellent work. Among them we ought to mention Dr. Clark of Sapporo and Captain Janes of Kumamoto.

Dr. Clark was the President of the Massachusette Agricultural College, and having received an invitation from our government came to Sapporo to establish an Agricultural School there. He came about 1876, and stayed in Japan only a little over one year. But the influence of his teachings and life was very great. The number of students who came under him was not large, and for that reason but one church was formed. Yet the influence he exerted was so great that even to-day it is a living factor, not only in the Agricultural School but throughout Japan.

As to Captain Janes, I shall not say much as I was so intimately related to him. He came to Kumamoto in 1871 and stayed there five years. The persons who have received his teaching and became Christians numbered more than fifty. He greatly helped the Doshisha and the founding of the Kumiai Church. Besides the above, Professor Dixon of the Engineering College and Rev. Mr. Ing of Tookugijiku ought to be remembered as Christian educators.

IV.—Christians who studied abroad.

After the restoration, many of the Japanese who went abroad to study became Christians. Viscount Yurei Mori, Ambassador Sameshima, the first principal of Kaisei Gakko, Mr. Hatakeyama are the most noted. Later Viscount Aoki, Viscount Okabe, Viscount Mishima and the late Judge Taizo Miyoshi became Christians in Germany, England or America.

The most noted Christian among those who studied abroad was Joseph Neeshima. His personality and work are so well known that I shall not speak of them here. Motoichi Ogimi and Kuruaji Kimura ought to be added to the list of those who became Christians abroad. Later many of our countrymen became believers while in the Pacific Coast States and have become workers largely in the Methodist Church, through the influence of Dr. Harris.

Those who became Christians abroad are very numerous, but those who lost their faith after returning home are unfortunately a very large proportion. But just as house plants will not thrive out of doors, so it is no wonder that those men who became Christians under the favoring conditions in foreign lands, should have backslidden. Nevertheless, Western

literature and science have indirectly aided missionary effort.

V.—The First Church.

The above is an outline of the ways and means by which Christianity came to Japan and now we return to the Church which arose as the result.

The first church in our country is Yokohama Kaigan Church. It was established March 13th, 1872. The story of the origin of this church is a fascinating one, but must be left to some other occasion. A unique characteristic of the church was that it was non-denominational in creed and organization and Japanese in spirit. Its name was Nippon Kiristo Kyokwai. The churches that arose a little later in Tokyo, Kobe and Osaka were likewise non-denominational and distinctively Japanese. How important the men of that time felt these principles to be is seen in the example of Mr. Komai Awazu, who, fearing the Japanese Church might lose these characteristics, established a church by himself. The Kumai Church originated in conformity with these principles and did not have any particular name or creed until 1884.

VI.—The Periods of the First Fifty Years of Missionary Work.

The history of the past fifty years of Christianity in our country may be divided into the following five periods. In the Bible, the growth of the Kingdom of God is compared to the growth of wheat, so here I follow the some figure :—

1 Breaking Ground ... ... 1859 to 1872
2 Sowing the Seed ... ... 1873 to 1882
3 Germination ... ... 1883 to 1889
4 Inward Growth ... ... 1890 to 1900
5 Open Growth ... ... 1901 to the present.

I cannot tell of these five periods in any detail, but in general, in the first period, the missionaries could not do much except study the language and translate the Bible. Of course the teaching of English and science and healing men's bodies, and living orderly and pure lives among our countrymen, did much to eradicate the prejudice against Christianity. One man has told me that his feeling upon meeting a missionary for the first time was that the sages of olden times must have been men like this.

VII.—The Sowing Period.

The edict boards, "prohibiting that evil sect Kiristan," were taken down February 19th 1873. From that time Christianity was silently tolerated. This was the period in which missionaries began preaching Christianity under such titles as "The True Way" "The Way of the True God." What to call Christianity in Japanese was a disputed question among the missionaries. Many of them wished to call it "Jesu Teaching" and others wanted to call it "Yaso Teaching" and it was not till the twelfth or thirteenth of Meiji, 1879, when we preachers were young, that we began to use the term "Kiristo Kyo."

The striking feature of this period was the burning missionary zeal of the converts. They spread the news of the gospel to every one they met. I doubt if there was ever a time in which more evangelistic work was done in proportion to the number of laborers. This was indeed a period of seed sowing.

VIII.—The Germinating Period.

In the period of germination, the special feature was on the one hand the revival of faith and on the other the warm reception by the people. The most

marked revival of faith was in connection with the great gatherings of 1883 and 1884. One of them was held in Tokyo and the other in Kyoto. The Christians of that time believed that Japan would be Christianized within ten years. This was the period in which Prince Ito attempted to set up a cabinet and to revise the treaties. This made him welcome and encourage all European ideas. Not only the government but the whole people leaned toward Christianity, and some persons even argued that Christianity should be made the national religion of Japan. So the growth was like that of a bamboo sprout, sudden but weak. Favored by the support of high and low, the progress of Christianity was like that of a tidal wave, or the rising of a tropical sun.

IX.—The Period of Inward Growth.

The fourth period, 1890 to 1900, was a period of reaction. This was the time when nationalism and conservatism held sway. They penetrated even into the churches and the cry to exclude foreigners was strong. Several difficult questions arose, such as the conflict between education and religion, the conflict between foreigners and Japanese, the problem of Doshisha, and theological problems.

In this period Christianity seemed to lose ground, but in fact it was growing inwardly, just like plants in the autumn and winter. The progress of this period was in the direction of independence of thought and the self-support of the churches.

X.—The Period of Open Growth.

This quiet period was followed by a sudden transition, in 1901, by means of the great revival. Missionary work recovered its favorable position. The

Russo-Japanese war that soon followed had the effect of expanding the thought of Japanese so that it took in the whole world, especially during the war, and the gift from the Emporer of 10,000 *yen* to the Young Men's Christian Association work for soldiers made a deep impression upon the whole people, and uprooted all ill will and prejudice against Christianity.

XI.—A Martyrless Church.

The above is a brief historical summary. As we celebrate this fiftieth anniversary, it should be pointed out that there is one fact in our Christian history not to be found in any other land—there has not been a single Protestant martyr. In our next door neighbor, China, during the Boxer uprising, more than one hundred missionaries were slain, and from the beginning to the present several hundred others have been killed, and the number of believers slain amounts to several thousands. But in Japan, although in the revolutionary period a few Japanese were imprisoned, there were no martyrs among either missionaries or believers.

XII.—A Comparison with the Progress of Material Civilization.

The success of missionary work in Japan is of course very marked. But it cannot be compared with the speed of the progress of material civilization. The advance in commercial, mechanical, educational, scientific and political matters within the past fifty years is almost miraculous. Fifty years ago Japan was a secluded nation and had no place among the powers of the world. To-day she is able to stand shoulder to shoulder with the greater powers. Compared with this advance, the progress of Christianity has been slow.

XIII.—Reasons for the Slow Progress of Christianity.

Why has Christianity not kept pace with the advancement in other lines? The first reason is that the religious spirit is the last thing to be developed in man. The second is, it is far harder to understand the reasons, the advantages and disadvantages of lofty religious ideas than the material appliances of civilization. The third is, our peculiar national history. For three hundred years our people had the idea that Christianity was an evil religion. That prejudice and ill feeling had saturated the minds of the people and has been very hard to remove. The fourth is the insistent superstition that Christianity conflicts with national interests. This cannot be eradicated in a day, as is evidenced by the fact that an educator like Dr. Kato still clings blindly to that view.

XIV.—The Great Shortcoming of our Country.

The civilization of new Japan is deformed, for politics and religion are the two wheels of the cart, the two wings of a bird, and the one is crippled without the other. Since the revolution, Western politics and legal codes have been utilized, but to religion no attention has been paid. This is like making an image and leaving out the soul, or painting a dragon and forgetting to put in its eyes. Such a deformed civilization cannot long continue; therefore it is of the greatest importance to supply the lack. This is a tremendous problem even when we think of it simply from the national standpoint. We have chiselled the rough form of a new nation during the past fifty years, we must put eyes and a soul into New Japan, and make complete the great task begun with the Restoration.

XV.—Future Missionary Work and the Christianization of Individuals.

There is one thing I ought to speak of in conclusion. That is, What position will Christianity hold fifty years hence? Dr. Arthur Smith of China, who is with us, in "Village Life in China" says that for the Christianization of China one hundred years must be spent in preparation, three hundred years for spreading Christian thought and four hundred years for developing Christian character—altogether eight hundred years. Judging fron this programme, the work in our country has passed the preparatory period and the period of the spreading of Christian thought, and is now about enter into the period of Christianizing individual character.

If the Centenary celebration in China two years ago was the celebration of the passing of the preparatory period, our Semi-centennial may be considered as the celebration of the completion of the period of spreading Christian thought. The coming fifty years, then, ought primarily to be for the Christianization of individuals. If that is so, then our Centennial will be the celebration of Japan's becoming in a real sense a Christian nation.

Let us look confidently toward that consummation, and at this memorial gathering renew our courage and faith, and with determination, set ourselves to the great task of Christianizing individual men and women.

Dr. WILLIAM IMBRIE.

The history of Japan during the past fifty years is a wonderful history. The opening of the nation to the world after a long period of strict seclusion ; the Restoration of the Emperor ; the Imperial Pledge that Japan should seek for knowledge far and wide ; the introduction of the railroad, the newspaper, the university ; the enactment of new codes of law ; government under a constitution ; the achievement of singular prestige under circumstances calling for a high degree of energy, wisdom, courage and patience ; the conclusion of a great war in the spirit of moderation ; the founding of the Church of Christ. That is a wonderful series of events to be crowded into the short span of half a century.

Fifty years ago notice-boards were standing on the highways declaring Christianity a forbidden religion ; to-day those same notice-boards are seen standing in the Museum in Tokyo as things of historical interest. Fifty years ago religious liberty was a phrase not yet minted in Japan ; to-day it is written in the Constitution of the nation. Less than fifty years ago the Christian Scriptures could be printed only in secret ; to-day Bible Societies scatter them far and wide without let or hindrance. Fifty years ago there was not a Protestant Christian in Japan ; to-day they are to be found among the members of the Imperial Diet, the judges in the courts, the professors in the Imperial

University, the editors of influential newspapers, the officers of the army and navy.

Even forty years ago there was not an organized church in all Japan; to-day there are Synods and Conferences and Associations with congregations dotting the empire from the Hokkaido to Formosa. And to-day Christians from north and south and east and west gather together in the capital to celebrate the Semi-Centennial of the planting of Protestant Christianity in Japan, and men of high position in the nation cordially recognize the fact that Christianity in Japan has won for itself a place worthy of recognition. It sometimes happens that the participants in a scene do not themselves clearly perceive the meaning of the scene; but in truth this assembly in itself is a fact of profound significance.

The advance of Protestant Christianity after its first years will always be memorable in the history of the Church. The interest in Christianity, or at least curiosity regarding it, was wide spread. Invitations to make it known were so common that they ceased to cause surprise. It was an easy thing to gather in a hall or theatre an audience of four or five hundred men and women who for a whole afternoon would listen to speaker after speaker. Men went out to do the work of evangelists full of enthusiasm and followed by the prayers of the congregations. In every three years the membership of the Churches doubled. The congregations were growing so fast that the problem of financial independence was beginning to solve itself.

The condition of affairs was so promising that the Council of Missions co-operating with the Church of Christ in Japan prepared a statement narrating the facts, and asking the Boards of Foreign Missions to

make "special effort for Japan a part of their general policy." From that statement I quote a single paragraph: "A century ago there was heard once more a voice saying, Go teach all nations; and men asked, Where shall we go? To-day a man stands on the shores of Japan crying, Come over into Asia and help us. And we must go now. There is a tide in the affairs of nations as well as of men. There is a time to reap; and it is into the harvest fields white unto harvest that our Lord bids us to pray that laborers be sent. Other nations may wait; but this nation can not wait. For he is not dealing so with any other nation." That was the message that the Council of Missions co-operating with the Church of Christ in Japan sent to the Churches in America and Scotland.

Then came a change, at first gradually and then more and more rapidly; the change that is known as the Reaction. The interest in Christianity gave way to indifference and even hostility. The number of the lapsed in the Churches was so great that the congregations not only ceased to grow; they hardly held their own. Congregations that had been financially independent were no longer independent. The enthusiasm for evangelization which had burned so bright began to burn low. Young men from America, who had heard a tale of wonderful success and had come to Japan to do their part in a great Christian movement, found themselves standing idle in the market-place with no one to call them.

That was the Reaction. What was the cause of it? The fundamental cause was this: The national movement towards the civilization of the west was running a strong flood tide; and Christianity was recognized as one of the elements in that civilization.

Many therefore accepted it; but in the case of many the acceptance was only superficial, and with little or no personal experience of its transforming power. Therefore when the birds of the air came they carried away the good seed; when the sun grew hot the stalks withered: when the thorns sprang up the good seed was choked. And the birds of the air did come; the sun did grow hot; the thorns did spring up.

The National Constitution was proclaimed and the National Diet established; and the minds of men were filled with new thoughts and new interests. The daily newspaper was a rival with which the gospels could no longer successfully compete. The engrossing thought of the day was of necessity political. Think what would happen in Europe or America if a radical change in the form of government should be made.

The result was inevitable; there was no more room for Christ in the inn. The birds of the air did come. Then suddenly there sprang up an anti-foreign spirit. A new attempt at treaty revision had failed, and the nation was in a state of irritation. Foreign customs, foreign ideals, foreign thought were no more to the mind of the people as they had been; and Christianity as something foreign could not possibly escape the influence; and then the cry was raised that the spirit of Christianity and the spirit of Japan were antagonistic and could not dwell together in peace. The sun did grow hot. To all this must be added the incoming of a highly rationalistic type of Christianity which was benumbing. The thorns did spring up.

So the Reaction came. Nevertheless those years of the first Advance and the Reaction that followed were years of moment; and they will always hold a place of their own in the history of the Churches of Japan. There was much chaff with the wheat, but there was

much wheat also. There were many men and women who accepted Christianity sincerely and have served Christ faithfully; and the whole Protestant Church in Japan to-day is the outcome of those years.

One thing more before passing on. During the years of the Advance the question was sometimes asked regarding other lands where Christianity was making slow progress, Can it be that the right methods are not employed? When the Reaction came the question was asked by some, Can it be that we ourselves have not been using the right methods? But the one question was as superficial as the other. God was in the Advance and God was in the Reaction; and in both alike he was teaching the Churches in Japan, and the Churches in other lands also, great lessons—the greatest of them, that the Lord God omnipotent reigneth in the movements of the nations.

But now the Reaction is past and the Recovery is come. What then is the outlook?

There are Christian schools, some of them long established, doing a constant work year in and year out, and exerting an influence that can not be told in figures; though the figures themselves are impressive. Each school with a history of its own, some with one of peculiar interest; for it is a thing to be remembered that in Japan the birthplace of the Christian Church was the Christian school. There is the Young Mens Christian Association; going in and out among young men, delivering them from evil, giving them new interests and new ideals, lifting them to a higher life; ready too for every good work, and commended for its work by the highest in the nation. The Young Womens Christian Association is here, the Bible Society, the Tract Society, the Temperance Society, and other societies for reform. There are home

for the fatherless and the motherless; rescue homes and homes for the leper; hospitals and dispensaries, of which the Master will say, "I was sick and ye visited me;" homes of which he will say, "I was in prison and ye came unto me." All these are forces for the extension, for the illustration, for the commendation of Christianity that can be counted on.

The Protestant Christians in Japan now number seventy-five thousand, with many more allied to them by conviction if not by confession. The number of men ordained to the ministry is more than five hundred; the number of students preparing for the ministry more than three hundred. There are nearly two hundred congregations financially independent and paying the salaries of their pastors; more than five hundred that are not yet entirely independent; and nearly a thousand others not yet organized as churches. There are nearly twelve hundred Sunday-schools, with nearly ninety thousand teachers and scholars. The contributions of the Churches last year were 260,000 *yen*. So much for statistics.

But to estimate aright the Recovery and conditions now present, there are other things to consider. The Churches, especially the older and stronger ones, have come to a deeper self-consciousness as Churches, and as Churches of Japan; and this self-consciousness has awakened within them new aspirations and a deeper sense of responsibility as Churches, and as Churches of Japan. It has brought with it also a new vigor of action. As never before the principle is asserted and accepted that financial independence is intimately connected with spiritual health and growth; that a congregation without it fails to fulfil the ends of its organization, and is not entitled to a place in the Church that belongs to a congregation that is financially independent.

Far more systematically, far more seriously than formerly, the Churches through their various evangelistic organizations are carrying on the work of evangelization. It is still a day of small things; but the mustard seed is growing and will grow. In the days of the Advance and the Reaction, the leaders in the Churches for the most part were young men. Those young men are now men still in the prime of life, with the lessons of the Advance and the Reaction well learned to guide them in their guidance of the Churches; and with them are younger men worthy of a place alongside of them.

But organization and leadership essential as they are are not everything. The Church of Christ conquering and to conquer must have a message. That message the Churches in Japan have. More firmly, more intelligently, with a deeper conviction born of experience, it is surely believed among them that the power of God unto salvation is the gospel of God in Christ. One thing more I will add. If the Churches in Japan have been made ready, it is also true that the men and women who have come from other lands to join with the Churches of Japan in declaring the gospel of God have also been made ready.

But while the Spirit of God has been at work among the Churches, among those auxiliary to them, no less truly, has He been at work abroad in the nation itself. Christian truths and Christian principles are finding their way into the minds of the people. Christian literature is read far more widely than many think by non-Christians as well as Christians. The words of the Prophets and Apostles are quoted in the daily newspapers alongside of the words of the ancient Sages of China; and many of the sayings of Christ are coming to be almost household words. No

other religious books are so generally read and pondered as the Christian Scripture.

Amid the present confusion in ethical thought, Christian ethics are recognized by many as being the highest standard of living; and their strait gate and narrow way are seen to lead to life even by those who themselves do not enter them. The Christian world-view is growing more and more familiar; and when the Christian preacher standing in the presence of men of education speaks of God, he seldom any longer needs to say that when he speaks of God he means the infinite eternal unchangeable and yet personal Presence that fills all the universe with his glory. Thus around the Churches there is forming an ever widening ring of those who are seeking after God if haply they may find him.

That is the outlook. There is a voice heard in the land. The voice of one crying; and the cry is this: The valleys are being exalted, the mountains and hills made low, the uneven level, the rough places a plain, and the way of the Lord prepared.

The way of the Lord is being prepared; there is an open door. But let us not deceive ourselves. The great work is yet to be done.

In recent years the motto has been made familiar: The evangelization of the world in this generation. But the evangelization of the world in any high sense, the presentation of Christianity to the world in such a way that it shall be intelligently accepted or rejected, is a stupendous undertaking; the most stupendous undertaking that was ever undertaken. Think of the intellectual hindrances; of the great systems of philosophy antagonistic to the philosophy of God and the universe underlying Christianity. Think of the social and moral hindrances in the way

of any sympathetic or even candid hearing of a religion whose fundamental law is, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Think of China and India and Africa; and of Christendom with nineteen hundred years of Christianity behind it.

And what is true of the world is true in only a less degree of a nation; true in only a less degree of Japan. The optimism that thinks otherwise is the optimism of a zeal without knowledge. The evangelization of Japan, in any sense worthy of the name, can not but be a work both of toil and of time. Not an act but a process; and a process in which time itself is an essential element. The right figure to employ is the figure of a siege; of a siege peremptorily calling for courage, for patience, for perseverance, for endurance; of a siege like the siege of Port Arthur. Thou therefore endure; endure hardness; hardness like a good soldier; a good soldier of Jesus Christ. That is the injunction to be taken to heart by the Churches of Christ in Japan.

ADDRESS BY COUNT OKUMA.

The following is a résumé published in the *Japan Times*.

"Though I am not a Chistian, I have indirectly received an immense influence from Christianity. This semi-centennial is for us a most important celebration. We have just heard from Mr. Kozaki how great a work Christianity has done in Japan. The first missionary that I ever met was Dr. Verbeck, whom I first saw in 1864. He was my English teacher, and, though he did not teach me Christianity directly, his Christian conduct was a constant example. I afterwards received a United States History and a Bible.

Anglo-Saxon civilization is that towards which Japanese aspire, and to which they are approaching. This is of the greatest importance for us. The missionaries have been exponents of this civilization. There is, however, much yet to be done; for from a religious point of view Japan is in a starving condition. It is most important to have good food and good drink.

You are to be congratulated on the work of the past fifty years, and the victory is yours for the future. But we must not forget that life is more important than discussion. It was the life of Dr. Verbeck that influenced me more than his teaching. So it will be with you, and the success of the next fifty years will depend largely on what you are."

THE WORK OF THE MISSIONARY DURING THE PAST FIFTY YEARS.

Prof. H. YAMAMOTO, Meiji Gakuin, Tokyo.

My chief qualification for speaking on this theme is that I was fortunate enough to be a pupil of Doctors Brown, Verbeck and Hepburn.

First in the work of the missionary I would put education. This was the natural consequence of the prohibition of public preaching at first and of the study of the language. And it was a service of the very greatest value to the country and to the cause of Christ.

Secondly, I would name their large contribution to the cause of reform and relief.

Thirdly, they introduced America and England to Japan and Japan to America and England. In this connection let me tell a story I heard from Dr. Hepburn's lips: When he was living at Kanagawa, he had a servant named Teijiro. After two weeks' service, Teijiro asked to be released. Dr. Hepburn at once asked if he had any complaint to make, and thereupon Teijiro confessed that he was a *samurai* and had entered the doctor's service as a spy and with the intention of murdering him. But when he found how good and kind his master was, he relented, and hence wished to leave his employ. This illustrates the transforming power of Dr. Hepburn's character.

In those days there were a large number of foreign merchants and adventurers, of questionable character here, and the missionaries showed us what a real Western gentleman was; they have also rendered a very great service in interpreting Japan to the West, at various critical moments, such as the revision of the treaties and the wars with China and Russia.

But the preëminent work of the missionary was preaching. In the early days it was a harder thing to do than we can now realize. And what about the results? The growth of the Christian body in the early centuries was about like this: 1,000,000 at the end of the first century, 2,000,000 at 200 A.D. 5,000,000 at 300 A.D. and 10,000,000 at 327 A.D. when it became the state religion. Among the reasons for this rapid growth are: the large body of Jews trained in the Old Testament Scriptures; the strong, uniform government; the facilities for inter-communication; the large number of workers, especially laymen; and the earnestness of Christians.

In Japan too, we have the second and third advantages. There are 726 missionaries and 1,400 Japanese workers of all kinds in Japan. Yet the result of these first 50 years seems small in contrast with the first century. But we must remember that Christianity has tackled more highly developed, educated peoples in China and Japan than in the Roman Empire. We must be patient and accumulate experience and gain momentum. The difficulties in Japan forty years ago were extremely great. The missionaries had to run counter to deep prejudices. They took their lives in their hands. To have achieved the results they have, entitles them to our highest appreciation.

THE WORK OF THE MISSIONARY.

Rev. K. TSUNASHIMA, Pastor of Bancho Kumiai Church, Tokyo.

(SUMMARIZED).

The work of the missionary in all ages is the same: to make the Gospel known and to win as many persons as possible for Christ. But if they are to preach effectively they must be masters of their message and mastered by it. They must feel with Amos: "Jehovah hath spoken; who can but prophesy?" and with Paul: "Woe is me if I preach not the Gospel." "Woe" is a very strong term. It means that our message is like a fire in our bones, as Jeremiah says.

I remember asking Dr. W. A. P. Martin why he had gone to China and the old gentleman stiffened up and told how he had formed the resolution in college, and when his fiance had declined, despite all his pleading, to go with him to such a barbarous place, he had broken the engagement and gone anyway, for the love of China. That is the spirit of the missionary. And I do not need to cite such missionary heroes as Livingstone and Duff, for we have living models right here among us.

But I am impressed with the need of our taking time here to be quiet and hear the voice and message of God. As Mr. Uemura said yesterday, had we not better devote the rest of this conference to prayer and meditation?

And I am anxious to have this conference result in some definite forward movement. There are some twenty-two missionary societies represented here. Why could they not unite in a grand evangelistic campaign contributing ¥5,000 for it, and all of us Japanese might then co-operate to make it a great success. This may be a wild plan, but at any rate, let something be decided upon to make this more than an occasion for jubilation and reminiscence. We are profoundly sensible of the great blessings the missionaries have already conferred upon Japan, but we covet still greater blessings.

II.

EVANGELISTIC AND PASTORAL WORK.

THE WORK OF THE MISSIONARY.

Rev. THOMAS H. HADEN.

As there are several other speakers assigned to this subject, and I have only fifteen minutes, I shall deliberately pass over many things of importance, and touch only those that seem to be most vital.

I. The work of the missionary in the past.

This work may briefly be stated as follows:—

1. To convince the Japanese Government and Japanese people that Christianity is not a "depraved religion," and that the Protestant missionary is not a political schemer.

2. To securely plant Christianity in the centres of population and influence.

To do this, he has worked patiently and persistently to win converts, and nourish their moral and spiritual life; he has organized these converts into churches, and given them their doctrines, discipline and standards of life and conduct; he has supplied these churches with pastors, teachers, and evangelists, and has given them the Bible in their own tongue and the beginnings of a theological and religious literature; and he has established and maintained Christian institutions, especially those for the training of workers and the education of youth.

3. To stand before the whole nation as the promoter and concrete representative of certain great

social facts and principles that vitally concern human welfare.

He has stood as the friend of the helpless classes, the insane, the blind, the deaf and dumb, the friendless and the orphan ; he has introduced and exemplified new ideas of marriage, home and personal purity ; he has pleaded the cause of religious liberty for all ; he has taught the dignity of womanhood, the essential value of man, as man, and the universal brotherhood of all men ; by the grace of God, he has tried to live a simple, good life, so that others might see, and glorify the Father in Heaven.

Many forces have been at work in accomplishing what has been done, but, humanly speaking, the indispensable one from beginning to end has been the missionary. Without him, the Japanese Government and people would entertain very different ideas of Christianity from those now prevailing ; there would be few Christians and no Christian church in Japan ; there would be few, if any, Christian schools or other Christian institutions, and little or no Christian literature ; the ideas of marriage, home, personal purity, religious liberty and universal brotherhood would be very different from what they now are ; and the standards of life adopted by hundreds of thousands would be lower than those now prevailing. The question may well be asked : Has not the whole nation come to think better thoughts and do better deeds because the Christian missionary has lived and worked among them ?

Let me repeat for emphasis, the missionary has not done single-handed all that has been done, but without him it would not have been done ; and those that have most fully shared his labors are his own children, whom he begot, nourished and trained.

When we consider the great achievements of the past fifty years, we are constrained to cry out: Behold! What hath God wrought! We wonder that so much could have been accomplished, in so short a time, through such feeble agents. On the other hand, when we consider what remains to be done to make Japan a Christian nation, we realize that after all, the past has been largely a period of preparation, a time for the marshalling of forces and the choice of position, while the work of winning the nation to Jesus Christ as Lord yet remains to be done. This brings me to the second part of my subject.

II. The work of the missionary in the future.

And the first question that arises here is: Is the missionary still needed in Japan? For if he is not needed here, he should go where he is needed. Not because he has no right to work here; not because Japanese Christians have any monopoly of Christian work for Japanese. Christianity recognizes no such special privileges. But because he should work where he can do most good. If the Japanese church can and will meet all the responsibilities of Christianity in Japan, it seems to me it should be allowed to do so.

Before undertaking to answer the question of the further need of missionaries here, I have conferred with many missionaries of the leading missions in Japan, and many Japanese of most of the leading churches. I have sought official action as well as individual opinion, and practically only one answer has been received: "Yes, the missionary is still needed in Japan, and the number of missionaries should be increased, certainly not diminished." This answer has come from Congregationalists, Presbyterians, Methodists, Baptists, Episcopalians, and others. The judgment of the missionary is pronounced; that of the

Japanese almost as much so; and that of the Home Boards is much the same, though rather more conservative in some cases, because of some feeling of uncertainty in regard to the attitude of the Japanese churches.

The reason of this unaminity is plain, and on this, too, practically all are agreed. The Japanese church cannot do alone what needs to be done. It has neither the money, nor the workers, nor the maturity.

This will be granted more readily when the nature and quantity of the work to be done and the strength of the opposing forces are carefully considered.

The nature of the task is unique. We are not dealing with the merely material or intellectual. That would be comparatively simple. We accept as ours the charge of the Risen Lord to the Apostle Paul: "I send thee to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sin and an inheritance among them that are sanctified by faith in me." The task before us is to give these people a new heart—to make them think new thonghts, have new desires and purposes, and do new deeds—to do the will of God as revealed in Jesus Christ.

Also the quantity of work to be done and the strength of the opposing forces are such as to make us stop and reckon our own resources afresh. The latest statistics show the following facts:—

Population of Jpanan	51,634,949
No. of Protestant Christians	71,818
„ „ Shinto temples and shrines	108,978
„ „ Buddhist „ „ „	109,539
„ non-Christian „ „ „	218,517
„ Christian churches and preaching places ...	1,675
„ Shinto priests and preachers...	93,573
„ Buddhist „ „ „	123,139

No.	non-Christian priests and preachers	216,712
„	Japanese Christian preachers and evangelists	1,185
„	„ „ Bible women	206
„	„ „ preachers, evangelists and Bible women	1,391

Or one Christian to every 719 of the population ; one Christian church or preaching place to every 130 non-Christian ; one Japanese Christian worker to every 156 non-Christian ; and one Christian worker to 36,689 of the population, all but 51, of whom are non-Christian. While this one Japanese Christian worker is trying to win this 36,000 and more to Christianity, 156 Buddhist and Shinto workers are trying to hold them to their ancient faiths.

Not only so, the materialism and commercialism of the age, the materialistic trend of the teaching in the schools are against us, and Buddhism, with its new energy and activity inspired by fear, will contest every inch of ground in its last great stronghold. The forces against us are overwhelming in numbers, well organized, skillfully led, and strongly fortified. It is only because we are sure that Christianity is of God and that God is working with us, that we are strong and of good courage. We are confident of victory, because "He that is for us is greater that he that is against us."

But let us not forget that God works through men, and the question is ; can this youthful Japanese church do this work in this generation, or the next, or the next? In all probability, no, the task is too great.

Then is there no one to help? Yes, there are 550 missionaries here not counting wives. They will gladly help, if allowed to do so. Does anybody object? Very few. Then let them stay and work with all their might. Not as overlords, not as underlings, but side by side with their Japanese brethren.

But if the missionary remains, what shall he do? Will his work in the future be essentially different from that of the past? No, it will be essentially the same as heretofore, only he will have to continue to adapt himself to changing conditions within and without the church. But this is nothing new. He has always had to do that. As in the past, his work will be educational, evangelistic, and social, only his relation to each may change somewhat with the increasing strength and maturity of the Japanese church. As a rule, whatever a Japanese worker can do as well as a missionary, let him do it.

In both general and higher Christian education, a limited number of well-equipped missionaries is almost indispensable. A pressing need at the present juncture is the development of the Christian college. We must have surer means of developing Christian leadership in all departments of life. The church cannot solve the problem alone. The missionary must put his hand to the task, and do it more seriously than ever before. We must get hold of the thought-life of the nation.

The missionary has another special opportunity in the training of Christian workers,—preachers, Bible women, kindergarten teachers, and others. The young church is now able to do much for itself in this department of the work, but it is still lacking in scholarship, maturity of thought, and ripeness of Christian experience.

Then take such special work as that done by the Young Men's Christian Association, Women's Christian Temperance Union, and the various humanitarian institutions maintained or assisted by the missionary. Who is ready to say that the missionary can yet be dispensed with without serious loss? Of course, the Japanese worker is needed for all these

enterprises. We all know that. But the question is: can they be carried on satisfactorily without the missionary? The answer is: No, in all probability, they cannot.

We come now to the future work of the missionary in direct evangelization. Is he to have any important part in what is usually called the "evangelistic work"? It is just here that the problem of the relation of the work of the missionary to that of the Japanese church exists in its most difficult form. The difficulties here have given rise to most of the questionings in regard to the future of the missionary in Japan. This question of mutual relations is the crux of the whole situation. Solve this, and the rest will be easy. I am glad and thankful to say that much has been done in the last five years towards a satisfactory solution, and we now have good reason to hope that the missionary and the church in Japan will render a service to Christianity in all mission lands by the successful adjustment of the work of the missionary to that of a self-conscious, growing, developing native church.

I shall make two suggestions, which are not new, and which may be taken for what they are worth:—

1. All self-supporting, independent Japanese churches should manage their own affairs.

2. All work enterprised and maintained by the missionary should be controlled by the missionary.

For, if I understand the spirit of the Japanese and the spirit of the Anglo-Saxon, neither will be dictated to or ruled by the other. But if foolish and hurtful ambitions be put away, the two can work side by side, counselling together and closely co-operating.

Let the church once for all give up any idea it may have of dictating to the missionary, or witholding from

him the power of initiative; and let the missionary once for all give up any idea he may have of dictating to a self-supporting, independent Japanese church. In my judgment, the missionary has no place in Japan, if he has no power of initiative; and no self-supporting, independent Japanese church would be worthy of respect if it allowed itself to be ruled from without. But let it never be forgotten that the work of the two should always be mutually complementary, in the closest possible harmony, and with the closest possible co-operation. Either the missionary or the Japanese or the church that lacks this spirit of co-operation will probably be a hindrance to the gospel of Christ.

These principles having once been heartily accepted, the missionary will continue to be invaluable in this arm of the service, doing all kinds of evangelistic work, but especially that of the pioneer, being a stay and support to the pastor in the smaller cities and larger towns, and blazing the way with his Japanese helpers, into the smaller towns and villages. On the other hand, the Japanese preacher will also do all kinds of evangelistic work, but especially that of the pastor, feeding the flock, and adding to its numbers from within.

Not only is the missionary still needed in the evangelistic work, I am about ready to say that is where he is most needed. Not only has he opportunities there still, his greatest opportunities are before him. Let him be rooted and grounded in faith, have a generous, sympathetic heart, study his problems scientifically, know the language well, and prosecute his work with energy and enthusiasm, and he will have unsurpassed opportunities for service in the evangelistic work in Japan. There is just one other

condition of the usefulness of the missionary in other branches of the service as well as this. It is a generous, sympathetic attitude on the part of his Japanese brethren. I hope they will not forget that the missionary is only a man, and that he himself knows that "there is not one perfect missionary, no, not one." Such a generous attitude on the part of his Japanese brethren conditions his success almost as much as his own personal qualifications.

Just a word in conclusion, and that to state two additional reasons for the continuance of the missionary in Japan. The whole Japanese church needs him to help overcome the powerful tendencies of the age to rob Christianity of its essentials. We do not want a Christianity in Japan that has been robbed of its power. Nor can the church or the nation afford to lose the Christian home or the Christian life of the missionary. They are Christianity in the concrete. In the providence of God, the missionary has a heritage which his younger brother is entitled to share.

NOTE TO THE FOREGOING PAPER.

The Editor.

The author of the foregoing paper, while he carefully calls attention to the many other channels by which religious and other uplifting influences have flowed in upon Japan, lays, in the judgment of the Editor, too much stress upon the missionary as the determining factor in the great religious and ethical movement which he records.

The whole movement is so complicated and touches the nation at so many points, that, however, important we may regard the missionary factor, we are not justified in asserting what would, or what would not have happened, had he not been on the ground. To take as single example, the embarrassment which Japan suffered from extra-territoriality would have been felt quite independently of the missionaries, and it would have, sooner or later, brought about religious toleration.

Dr. Neesima received his first impulse toward Christianity not very directly from missionaries, though it was naturally stimulated by his relation to Père (now Archbishop) Nicolai. Still, his Christian faith was chiefly due to his friends in America; and had there been no missionaries in Japan, he would, we may believe, have returned to be a centre of Christian light. How much he could have accomplished without the help of his missionary friends, it would be rash to say; but he would have his circle, possibly a wide circle, of influence, and we may be sure that even without the missionaries, as the natural result of the

efforts of both government and people to bring Japan up to the educational standards of the West, there would have been a multiplication of cases like Dr. Neesima's. He would not have stood alone.

The work of President Clark at Sapporo also affected the circle in which he moved most profoundly, and he was only one among many who in greater or less degree represented a Christian faith and made their contributions to the common cause, and yet owed their positions to no missionary initiative. Captain Janes of Kumamoto, and others, were of course nominated by men deeply interested in missions, but their, in the aggregate, great influence none the less illustrates how the increasingly close relations of Japan with foreign countries were bound to give Christianity a foothold within her borders.

The time is past when any nation can live an isolated life. It is true some observers who have no sympathy with the missionary work, as for example, a recent writer in the *Altantic Monthly*, hold that the general trend of religious and ethical thought in Japan is so set against Christian individualism that a radical change in the direction of Christianity cannot be conceived; but no thoughtful observer of the Japan of the restoration period could possibly commit himself to any such statement. There has been since that day an enormous shifting of thought. It has created a new atmosphere from which no Japanese even in the most secluded hamlet can escape. He may not appreciate it himself, but he lives in a new world, possessed of rights and privileges, and it may be aspirations, of which his grandfather never even dreamed. All this has, in the writer's judgment, been helped on immeasurably by the influence of the missionary and the churches which have grown up

around him; but it owed its origin to forces operative before the missionary's advent, and those forces would have borne large and precious fruit even without his presence.

Again, it may well be that the missionary will prove a most valuable conservative force in checking the tendency toward an undue liberalism in the Japanese churches; still even here the main reliance must be upon the general current of religious thought in Christian lands; for the missionary has ceased to be the chief medium through which the theological thought of the West reaches the churches of Japan. It may even be questioned whether he has special advantages in this respect.

Some missionaries will doubtless win large influence as guides in the field of theological thought, still it will not be *qua* missionaries, but rather because temperament, intellectual gifts, and special study have given them a deeper insight into the philosophy of Christian doctrine than their associates.

The work of the missionary is bound to be of great importance, but it is losing, if it has not lost its distinctive character *vis a vis* the Japanese Churches and their representation workers. It has come to be a serious question whether he should claim a larger initiative than his Japanese associates claim for themselves. The mere fact that his expenses come from a different source should not be decisive on this point. The interests of the church for which he works must outweigh any purely financial considerations, and what those interests demand may well be decided by the appropriate organs of those churches.

It does not seem probable that a presbytery, or a conference of the Methodist Church, on home Missionary ground in the United States of America, even

though made up almost entirely of representatives of beneficiary congregations, would consent to any limitation upon its right of supervisory control over work within its territory, by the central home missionary society.

It would seem to be the true policy for the missionary to accept so much of supervisory control as his Japanese associates are expected to accept for themselves, and stand on the same footing with them.

This is not to minimize the work of the missionary; but it does mean that his success is not to be won as a missionary, or through formal leadership, but rather through his own personal qualities as a man and a Christian.

None the less, the missionary, by virtue of his birth in a Christian land, does have, or should have, certain advantages. He has, regarding many questions of Christian life, a different point of view which reveals to him, if not a wider, at least a different outlook and an outlook with which it is well that the Japanese Church should became familiar. This outlook may not always guarantee a more accurate conception of religious truth or of Christian duty, but it is one which demands consideration. The judgments formed in the light of such consideration are likely to be better balanced and more permanent. In the same way and with equal truth, it may be assumed, the missionary who lives in close relations with his Japanese associates will find his own judgments gaining in breadth and comprehensiveness, and in enduring value.

Again, as Mr. Haden points out, the missionary has his Christian inheritance, and is fitted to serve as a channel by which the sympathy of the older churches of the West may flow out toward. This, intangible

though it be, is perhaps the greatest service the missionary can render and it is worth more than any words can measure.

Again, in counting up the Christian agencies at work in Japan, the auther does not mention the Greek and Roman Catholic missions. This is a serious omission. We may not favor their ecclesiastical organization or their methods, but they are seeking the triumph of the same Kingdom. We can hardly forget our own indebtedness to the Church of the Bernards, Thomas a Kempis, St. Francis and a multitude of others into whose faith we have entered and whose experience has so greatly stimulated the Church universal,

They have done a large work in Japan. The life of the Roman Catholic Christians who were arrested near Nagasaki and imprisoned in Kochi and elsewhere left its mark on Japanese society. The late Mr. Kenkichi Kataoka placed on record the fact that his own first impulse toward Christianity came from those men and women who had kept the faith first awakened by Xavier and his associates and successors. We may dissent, and strongly dissent, from them regarding many things, but we are glad to think of them as animated by the same Divine Spirit which we trust is guiding ourselves.

THE TEMPER AND ATTITUDE OF THE MISSIONARY.

Bishop Y. Honda, Tokyo.

The past of the missionary has been amply reviewed; the far future is hidden from us. So I propose to consider the immediate future, omitting such points as education and publications, which will be fully treated, and emphasizing the temper and attitude of the missionary.

First, let the missionary mingle as widely and intimately as possible with the Japanese. Of course, it is important for you missionaries to have intercourse with one another; but now that you have come to work in Japan, make it your greatest aim to cultivate the acquaintance of the Japanese. Of course, you have not entirely neglected to do this heretofore, but I plead for far greater attention to it. This does not mean that you are to preach a sermon or expound the Bible every time you call on a Japanese; but you must become a real friend to him, and make him forget that you are a foreigner.

Then again you should remember that you are not only ambassadors of the Kingdom of Heaven, but representatives of your own countries, that is, of Western civilization, and of the gospel of peace. Hence we hope you will always and everywhere preach peace to your own countrymen as well as to us Japanese. We also want you to teach us to practice the

principles of internationalism. Until recently there has been little need for talking about peace, but Japan has come to hold her head a little high and peace talk is very necessary.

To suggest that American and Japanese relations would call for peace agitation would formerly have seemed like a wild dream, but alas! it is really needed. And to you missionaries has fallen the important task of standing between the two peoples and exerting a powerful influence. Your success is in this respect recognized by the world and deserves our deepest thanks. But we beg of you to continue to promote peaceful sentiments between all the countries of Europe and America. Thus as messengers of peace come from peaceful, friendly peoples, we shall receive your teaching gladly; you cannot expect us to receive teachers from hostile countries with outstretched arms. So we beseech you to do all in your power as heralds of peace.

On the other hand, we Japanese must do our best to make missionaries feel at home and forget that they are preaching in a foreign land. Of late our business men have been straining every nerve to get foreign capitalists to invest in Japan. Yes, foreign capital is needed; it should be welcomed. But how in the world can anyone justify welcoming foreign capitalists who come to make large profits out of us, and give the cold shoulder to foreign missionaries who come at their own charges and who instead of making a profit out of us, spend large sums of money among us? It is surely not inconsistent with a true national spirit to bid them most heartily welcome.

Has the spirit of Japan and of Christian Japanese, shrivelled to such meanness? Even the old samurai knight felt that it was a point of honor to give strangers

an open-handed welcome. And shall we not enlarge our hearts and give friends who come to proclaim the way of Christ a loving welcome? Let suspicion toward missionaries be cast out and a spirit of co-operation take its place. We all agree that this is proper. But now it is high time to put it into practice.

Mr. Haden has already given such full statistics that I will not go into details. But a few will be illuminating. The total population of Japan in 1906 was 48,542,000, besides 3,000,000 in Formosa, that is, 51,000,000 in all, and this number has doubtless swelled to 52,500,000 by this time. And among this great people there are all told less than 2,500 foreign and Japanese Christian workers and, say, 80,000 Protestant Christians. Contrasted with this handful, our competitors, the Shinto and Buddhist priests alone, number 226,000! We, a paltry 2,500, must certainly strain every nerve to begin to meet the situation.

During the Russo-Japanese war the various Buddhist bodies spent 500,000 yen sending priests to Manchuria, but the Christian work among the soldiers on the field, under the name of the Young Men's Christian Association (although of course not only by the Association) cost less than 40,000 yen. The results show that however small our forces, if we put our whole heart in the effort, we can succeed. But the odds against us are tremendous. We must stand shoulder to shoulder,—not laying undue stress on national distinctions, for we are soldiers of the Kingdom of God, and the salvation of an Empire is at stake.

For the sake of Christ, through the power of Him whose blood was poured out for us, let us triumph over all differences of nationality and dedicate ourselves to our great task. Then at no distant time will our

2,500 workers swell to 3,000 and to 5,000, and even to 10,000 and wonderful victories will be won.

Next, I wish to touch upon another point. As all missionaries realize, the spirit of the times has greatly changed. We wish to have you devote yourselves to spiritual leadership not to church administration. To be sure, we are still much in need of instruction in church government and we crave your constant counsel; but still we believe you can do far greater good by renouncing such responsibility, and by teaching us to understand true reverence, to realize the mercy of God, to attain deeper communion with God. In these phases of Christian experience we Japanese are lacking. As some one has said, it takes three generations to produce a real Christian. To you who come from centuries of Christian antecedents, we look for example and instruction in the inner meaning of the Christian life.

Finally, I plead for more unity between Christian bodies. There have of late been many advances in this direction. But it would be a great blessing if the number of missions could also be reduced by combination. It is no easy matter to bring about interdenominational union, but at least co-operative activity is possible and would bring incalculable advantage to all.

To leave to one side the economic gains, it is evident that such combinations and such united effort would do much to make it possible to get workers, to promote harmony between workers, to give small groups the inspiration that comes from numbers, and to win the respect of the world. Our army is, as it were, split up into little companies at the mercy of a united foe. Therefore, I venture to urge that you do all in your power to prevent the tendency toward the multiplication of small, unrelated missions and church bodies.

THE WORK OF THE PASTOR.

The Rev. KEMPO HIRAIWA, D.D., Pastor of the Central Tabernacle, Hongo.

Missionary work can be thought of in two ways, namely, narrow and shallow, or broad and deep. By narrow and shallow, I mean the work of spreading the knowledge of the gospel to those who have never heard it and to those who have not yet believed in God or known of Christ, and leading them to Christ and God. This is what is commonly understood by the term "missionary work." Missionary work in its deep meaning is to declare the way of life. It is a great task. It is not simply to make known the way, but it is to lead people to believe, and to make their life a part of their entire being. Or in other words—it is the ministry of truth.

I would like to speak of ministerial work from this second point of view. This also contains two meanings, namely, pastoral work and preaching. We speak of this year as the fiftieth year since the beginning of Christianity in Japan; but real preaching did not begin until 1870, about forty years ago. These forty years we can divide into two parts. The first twenty years up to 1889 or 1890 was the period of the foreign missionary; from 1890 until now has been the period of the native preachers.

Some consider the first twenty years as the period of foreign Christianity, and the later twenty years as the period of Japanese Christianity. I do not not

believe this is so, for to Christianize Japan would not be the work of tweny, thirty, or forty years, but the task of one or two hundred years.

We cannot therefore classify the periods as eras of foreign Christianity and of Japanese Christianity. But it is true that in the former twenty years foreign missionaries did more than in later years for the preaching of Christianity and in the last twenty years native ministers have become more active. Though these forty years may be divided into two parts, yet they make one and the same period of preaching. It has been the period in which Christianity has been advertised. The people learned to know what Christianity is. So preaching was the special characteristic of this period.

When we speak thus, some may think that Christianity has not succeeded in the past forty years. This is a wrong inference. For the past three hundred years Christianity had been prohibited in Japan and even now there still remains deep hatred of Christianity. Yet in spite of this, Christianity is recognized as a noble religion, known to have led the advancing civilization of the nation, and to have several hundred preachers who are spreading this hated religion. This is indeed a mark of success.

Now this fiftieth anniversary should be the beginning of a new period. From now on not only should the gospel be preached, but rather we should put forth special efforts for true Christians by nurturing them and developing their characters. In other words this should be the period of ministry. For when we look back, the number of those who have believed and received baptism is not small, but those who have remained in the church until now are very few. There are plenty of so called graduated believers. They are dead

branches or the seeds sown on the roadside, or stony places, or among the thistles. For this there must be several causes. It may be because of characteristic tendencies of the Japanese or because of environment, or again because of the way in which Christianity was spread.

I think, brethren, that we were busy in making up great numbers. We have spent our principal power in apologizing and explaining. We have tried to prove that Christianity is not an evil religion, that it is not harmful to the nation. We are still preaching from the pulpit, from the papers and by all kinds of means on the text "What is Christianity"? Thus we strive to create power. Now I believe it is well for us to take it for granted that it is recognized, that Christianity is not an evil religion, not opposed to patriotism, or science, but rather makes men, reforms society, and purifies the nation. The result ought to be felt in conduct and good deeds. So now is the period in which it behooves us to make good Christians.

To scatter seeds abroad is important, but some seeds fall on stony ground, or by the roadside, or among thorns and thistles. The so called "graduate believers" are such. But that is the loss of single grains. But when Christianity is grown, a single seed will bring forth thirty, sixty, and a hundred fold. Thus far we have looked to the number of baptisms but hereafter we ought to look to the making of *men* rather than to the making of Christians. We may say "Come and see" and when they come and see, and see nothing worth seeing then they will depart.

Christianity has been well, advertised and now we must show the goods we have advertised. Formerly we had to let people know of Christianity. Now it

is fairly well known and we must show the real article. This we cannot do in a moment. It takes patient training, but as there are many workers to work on one individual, so it will not be as slow as it might seem. Hence hereafter we ought not only to preach, but also to train up men more like Christ.

To do this, ministers able to lead are needed. In the past the qualifications of the minister were mainly the power of speech, and scholarly attainments. To be sure both are important. Theological students are eager to learn new branches of science and new thoughts. Reading new books has been a necessary part of equipping one's self for the work. But hereafter the filling of spirit and the power of Christ are necessary.

In other words Christian personality is necessary. From the beginning the pastor had to be a preacher; a pastor who cannot preach does not succeed. But besides preaching, he must lead people, advise them, instruct them, assist and comfort them. It may be comparatively easy to preach, or to let people know the way of Christ, but to lead them and transform them cannot be done in a day or two. Character cannot be formed in a month or even in one year. It takes years of training, years of much patience. Here is the necessary work of the pastor. So the minister must preach to people and train the people. This is the urgent need of the day.

Our Lord was a heaven-sent missionary, therefore he preached the Gospel of the Kingdom, but at the same time He called himself a good shepherd, a shepherd that did not fear to lose his life for the sheep. And he taught disciples to do the same. He commanded, "Feed my sheep"—"If ye love me, feed my sheep." This is the pastor's duty.

Paul was a great missionary and preached the

Gospel far and wide, but he placed great stress upon pastoral work. Paul strove hard that Christ might be born in those who believed; and not only that they might be born in Christ, but that they might grow up in him, that they might develop according to the measure of the stature of Christ. It is clearly seen when we look at his epistles to the Corinthians and Ephesians, how much he did for the upbuilding of churches. So we, too, hereafter must not stop with making good Christians individually, but must make good churches. It is not sufficient to build up individual character. We must develop a Christian society. Therefore while sowing, we can develop our virtues and give an opportunity for churches to grow.

When I speak of the churches I do not mean denominations or church polity. What do I mean? I mean the urgency of making an organization of good Christians that we may manifest Christ concretely, that we may love each other, and have a pure fellowship. This is the will of Christ, and what Paul struggled for.

And again the ultimate object of apostles, missionaries and pastors was and is the unifying and perfection of believers. This is the building up of the church, the body of Christ. To believe in God, to love one's friends, not to be led astray by the temptations of evil men, not to be moved by new plans or false teachings, to work out truth with love and to strive to imitate Christ, the hero, this is the way of the ministry. It is not to develop individuals alone, it is to make a Christian organization.

Some think it is a great thing to be able to stand before a large congregation and speak, while it is rather insignificant to be hidden in the country

to try to lead a few people. This is a great mistake. Indeed what may seem to be the small thing may after all be the large thing. He who hopes to become great must be able to be content to be small.

The most important thing in the pastor is faithfulness, and this every pastor can attain. And he who performs what others can do, will be the man who will bring the Kingdom of heaven to Japan, and Christianize Japan, and Japanize Christianity. From now on, such men are necessary. Hitherto we have been busy in building up on the outside, and have neglected the inner growth. Now we must pay great attention to the inner growth.

As a means for that growth, we ought to be more careful of worship, of preaching, and we ought to endeavor to build up religious life in the home. The home must be Christianized. We must pay attention to children and make them obey Christ from childhood. Pastors ought to pay more attention to Sunday schools than ever before, and make the connection between the home and Sunday school stronger, and make the relations of members of churches more cordial.

We hear nowadays of the necessity of making ourselves felt in society by working for social reforms of all kinds, but we are too weak as yet. We ought to make firm our foundations and then do greater works than we are doing now. We ought to organize in such a way that we may be an example to society, that thus we may leaven society, or in other words society ought to become a society of Christians. Therefore we need Christ filled, spirit filled, faithful pastors. May this anniversary be the opportunity for beginning to remove this great deficiency.

HOW FAR HAVE WE FAILED?

Rev. Shiroshi Tada, Pastor of Kochi Nihon Kiristo Kyokwai.

When I think of the past fifty years I am filled with gratitude. The work of foreign missionaries and the native workers has been greatly blessed. We must give heartfelt thanks to God. But at the same time we ought to consider our indolence and the failures of the past. If we think on these things, we shall feel that we ought to strive harder than ever before.

At this anniversary there have been many addresses praising the past successes, but I should rather like to consider a few points of warning. We have heard many addresses and they were mainly on the so-called "by-products" of Christianity. Social works, education, and Christian literature are secondary from our standpoint; the fundamental for us is the wining of souls. The special task for us is to develop the character of those who are saved. The subject we are to consider is, therefore, the most important. Pastoral work and missionary work are what we ought to pay special attention to, as preachers and Christians.

Now what has been the success of these forms of work? In the statistics there are said to be 74,580 persons who have become Christians. Among these some have died, some have gone back to their former habits. In a general way we may say that 100,000 have become Christians within the past fifty years. To make this 100,000 Christians the latest statistics show 762 missionaries, 558 native pastors, 538 native missionaries, 337 women, missionaries, altogether

2,195 have taken part in the work. The following is rather a rough estimate but we may say that during the past fifty years there have been the equivalent of 54,900 workers working one year each. And with that 54,900 workers 100,000 converts have been the result, that is one worker to two converts. Whether this is success or not, I leave you to judge.

The number of churches is 169 independent churches, 541 dependent churches, and 951 preaching places, thus altogether 1,666. By my estimate to organize one church, during the past fifty years took three workers and 1,200 Christians. Regarding the expenses of the past fifty years, I have asked one of the elders and find that the expenditure of foreign missionaries alone for one year is enough to support one whole regiment. The money spent in fifty years according to my calculation is about ¥75,000,000 (?). For just 1,666 churches and chapels to spend such a large sum of money and so many workers is indeed a fact which we ought carefully to look into. To save the souls of men we must think with deliberation.

In the next place, we cannot tell where are all those fellow-workers and friends—many have lost their faith and gone back to their original state. When we consider the work of the pastor and the health of the church in the past fifty years and its success, we can not help but feel rather ashamed. Today the enemy of Christianity is not Buddhism, nor Shintoism, nor the cold attitude of the government officials, but rather those who have been once members of the church and have now gone back to their old habits. The fact that the churches have turned out so many enemies is shamesful.

When we think of those fellow-worker who once took part in the same church as ourselves and have now gone astray, and committed spiritual

suicide, I cannot help but think in the words of Paul "your joy shall be turned into mourning." When we realize that within the past fifty years there are so many who have deserted the church, we ought to strive not to let the souls of men who have once come to Christ fly away, as Mr. Hiraiwa has said. This is a very important resolution for the future fifty years.

As to the pastoral work in the church, though my thoughts may be shallow I have much to say. But the time is very short and so I shall mention only two or three items, for your consideration. One of the very important items which seems only a small matter, is the forming of the habit of attending church for worship. To-day in the 1,666 churches and chapels, only a very few have a weekly attendance of more than one hundred. Many years have passed, yet the number does not seem to grow. They are satisfied with twenty and thirty.

We read in the papers of large meetings, and when we inquire we find that it is the gathering of twenty or thirty people. The church that seats seven of eight hundred people can have only one or two huudred people. The church members ought to be trained to attend the morning and evening services, and if not both, at least once on the Sabbath, not so much to hear the sermon, though that is important, but more for the worship. We must not be satisfied with a congregation of thirty, forty or fifty people in a church. Church polity whether Presbyterian, Congregational or Episcopalian has been copied from others.

Hitherto churches have endeavored to be financially independent, but hereafter they must direct their energy toward spiritual independence. Some one would say that there is such and such a thing in the West which ought to be also adopted in Japan.

Then it is at once adopted. This way of transplanting is not good. The organization of the church and its polity should be in agreement with the character of the people, and the demand of the time. We ought to revise whatever system we may be under, be it Presbyterian, or Episcopalian, so long as the change is such as would be in accordance with our Bible and creed. And the church should be so organized that the members of the church will all of them, find something to do in the church.

The pastor of the church with two or three hundred members must make each one of the members engage in some kind of work, as for instance, leading seekers to the faith, or interesting them in charity work. This ought to be done with the pious as well as with those who are weak in faith, with old and young and men and women. The church will not prosper unless suitable men are placed in the right places. There are too many guests in the churches. They do nothing but criticize and destroy all the work which has been built up by the members with enthusiasm.

Those members who speak ill of the church are generally the ones that are inactive ; the discontented ones are generally those who do not contribute. Those who work do not complain, so it is best to give work to all. Thus each member of the church should be like a soldier, then the work of building up the Kingdom might take an advance step. The problem of church organization, therefore, is very important in pastoral work.

The next thing is the style of preaching. The pastor ought to be a leader in the expression of thought. The pastor ought to know what his congregation is reading and thinking, and make clear to them what is hazy in their minds because of their

lack of knowledge of the Bible or theology or comparative religion. To speak what the people will be glad to hear is very important, but this ought not to be carried so far as to make simply pleasing talks. I believe today there is such a tendency.

When some evangelists come around, the people listen with great interest to the speeches which they have practiced and practiced. But it is only temporary in its effect, and does not make a deep lasting impression. So though it is important to say things the Christians and others desire to hear, it is just as important to tell them things which they do not desire, or demand and lead them to a higher plane. In order to do this, the preacher must make the Bible his foundation. Today texts from the Bible are used as a form, but the preacher ought to digest his text and go deeper into its meaning and bring it out for the congregation, and thus cultivate a taste for the Bible, and reveal the true value of the book.

To-day the Bible is undervalued by many people. Some one asks his pastor what this means, pointing to a certain passage, and then often receives the answer that the people of the eighteenth century believed so and so but not men of today. The man who explains the Bible must do so with sincerity and men who hear should do so earnestly. Many, however, now feel that the Bible is not valuable, and is behind the times. But really the preacher ought to look upon the Bible as the foundation of truth, and make his congregation think so by preaching out and making a plain exposition of it. Thus all may know it is food and the most important book for Christians.

Once a certain pastor called on a family, then the master of the family asked him to teach the Bible to

his wife, and the preacher asked what he wanted him to teach her. Then he pointed to the passage "Wives obey your husbands"—then the woman asked the pastor to teach her husband—"Give honor unto the woman, as unto the weaker vessel." This is an extreme case, but shows how the Bible is looked at, and how even among Christians it is reverenced and used as their own guide in life. The pastor must teach Christians always to have the Bible in the family and while traveling just as the samurai, never let his two swords go away from him, so Christians must always keep the Bible by their sides.

Though the Bible must not be made into an idol, it should be loved and reverenced. And it should be assimilated by Christians, and thus by its study strong Christian character will be built up. There are many important questions but the shortness of time prevents mention of others.

Note by the Editor.

Mr. Tada has done well to remind us of certain very serious defects in the work of evangelization and in the life of the churches. Still, his point of view seems wrongly taken, especially in that part of his paper which deals with statistics. The sole object in view is not winning new converts. Hence the number of new converts is not the only criterion of success. It is not a true conception of the educational and eleemosynary work of the churches and missions to think of it as a means for gaining converts. Such work is undertaken as a Christian duty and

would still be a duty, and a joyous duty, were we sure no converts would result from it. It is the natural and appropriate outcome of a Christian faith, and the good which comes from it justifies the expenditure incurred.

It will not be denied that there is room for economy here and there: still, taking into full account the work done, the expenditure does not seem unreasonably great: indeed, as compared with similar expenses in Western lands, even allowing for the lower rate of living in Japan, the cost is extremely low.

Let us take a concrete example. One of the largest churches in Japan, including the affiliated missions, spends each year approximately Yen 600,000, a large sum, but note what it is doing.

(1) There are about 346 churches and preaching places, with a membership of about 19,000 Christians; 30 schools of various grades, two of very high grade, with about 3,200 students;—3 industrial schools with 90 pupils. The gain reported for 1908 was 1,900 converts. Now it is absurd to say that those 1,900 converts cost ¥600,000. While it is impossible to accurately analyze this large expenditure, perhaps the following may be accepted as a reasonable statement.

30 Schools, 3,163 students @ ¥100...	¥ 316,300
3 Industrial schools, 90 pupiils @ ¥50	4,500
346 Congregations @ ¥500	173,000
Expense of Touring, including share of salaries of missionaries and evangelists	65,000
Miscellaneous, including the Church's share in union work	41,200
	¥600,000

Most of these schools are of high grade and excellent quality, and have an enviable reputation. Endowed institutions of similar grade in the West would esteem themselves fortunate if they could furnish education with such low tuition as prevails in the Christian schools, at so small a charge to their endowment.

As the care of the congregations would remain substantially the same if Japan were completely Christianized, at least it would not grow less, the cost of the 1,900 converts would be only the extra cost of the church extension work.

The last item may seem large, but when one takes into account the time and money every one of the larger churches is contributing to the success of such enterprises as orphan asylums, translation work, etc. which lie outside the strictly denominational statistics, it will not appear excessive. There are certain missionaries who give their whole time to such work. In the particular Church we are considering there were reported about 460 workers; hence the allowance for both time and money under this head would be less that ¥90 for each individual worker, which does not seem too high.

Furthermore, viewed in the light of church history, we are still well within the period of preparation, and are obliged still to spend much time on really foundation work, which must find its true value in the structures which are to rise upon it.

THE PASTOR AS A SPIRITUAL LEADER.

Rev. M. UEMURA, Paster of Fujimi-cho Church, Tokyo.

There are a great many problems connected with the pastorate. One of them is how to keep preaching up to the times; some of our sermons are not unlike a time-table ten years old. Other problems are self-support and independence and the internal regulation of the church,—all of which are likely to receive such exaggerated attention from the pastor that he quite neglects to extend his evangelistic activity outside his own church.

Then another peril is that a great many pastors get absorbed in social reform of one sort or another. But "it is not fit that we should forsake the word of God and serve tables." I wonder if many of our churches to-day are not neglecting spiritual things and fussing over matters of food and drink. All the more, therefore, should pastors exert themselves to minister to the souls of men by direct evangelism. Let them as it were, die to other things, and as Jesus said "Let the dead bury their own dead."

In attaining this high ideal of the pastoral life, many things are called for; but the primary thing is that the pastor's own faith should be warm and vigorous.

We have listened to many addresses declaring that there is a large number of pastors; but on the other

hand, the cry is, "Not enough workers." The fact is there are too many men, of a kind; there are too many preachers who are not effective and too few men of character and power. The number of men is ample, but there is some vital lack. What is it? That's the real problem. Wesley exclaimed :—"One hundred men who hated sin and feared naught but God could move the whole world." Give us one hundred men in Japan who hate sin and fear naught but God, and the evangelization of the country would be certain. We should ponder this statement.

This morning I read these words, "Human nature suffers from a passion to be instructive." We teach others and go untaught ourselves. We pull out the mote in others' eyes and overlook the beam in our own. We have the preaching malady. No doubt you have read the life of John Tauler. He was an eloquent preacher and crowds thronged to hear him. But a certain man came from the backwoods of Switzerland, and after listening to Tauler a few days, said to him : "You have not yet attained the central principle of preaching : you havn't tasted the grace of God."

The shaft went home and as a result Tauler stopped preaching and gave himself to meditation for three years, thereby building up a strong faith.

It was largely as an outcome of the revival of 1859 in England and America that missionary work was begun in Japan. So I cannot help thinking that amid all the discussions of methods and problems touching the pastorate, the secret of power is simply this: Let us take out the beam in our own eye. Let us cure ourselves of that disease of preaching at others and never searching our own hearts.

I would like to see this very Conference stop its pro-

gramme and give itself to prayer; all of us repenting of sin and consecrating ourselves entirely to Christ. For to become genuine Christians is the first and only thing needful.

This Conference has still three days left. I believe it would do well to devote them all to following Tauler's example. Yes, it would even be a good thing for all the churches in Tokyo, nay, in the Empire, to stop ordinary work for three years and make ready for real evangelism. Let this fiftieth anniversary of the revival which marked the opening of work in Japan be signalized by a revival of strong faith. As Paul said, "Let us, as ministers of God, live upright lives before men." For upon us has been laid the honor and responsibility of representing the Father who has sent us.

PREACHING.

We have here, after all is said, the greatest of topics. Other methods of work have the element of human wisdom strongly present, sometimes predominant, and while invaluable are not on the same plane with the direct preaching of the Word; for "unto us who are saved it is the power of God." "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe." It is Christ's last command that his disciples should "preach the Gospel to the whole creation."

As to what is meant by preaching in its more general sense there might be a variety of definitions; but we ordinarily understand it as the public proclamation of the message of salvation from sin through Christ. It cannot properly be considered an intellectual exercise, the product of man's cogitations; not a matter of elocution so that preachers may be drilled into a proper presentation of their message; not a matter of education merely, no matter how specialized that education may be. All these may aid very greatly in the presentation of the truth, but it is primarily a spiritual exercise;—there must be something beyond the intellect, something beyond the power of effective expression, something known and felt that cannot possibly be found on the shelves of the library.

Preaching is presenting Christ to a lost world, and we must know him closely, intimately, as a personal presence in our hearts if our message is to ring true. No man can preach effectively unless he prays effectively. The communion of the closet puts the real life into the message, inspires it, sets it on fire, so that the intellect glows with a fervor that is beyond the purely intellectual. In fact true preaching has a supernatural element; so that while we study models we often fail to realize that the power of the preacher is not so much in his methods nor his knowledge as in his spiritual condition.

Christ is our greatest model, but after all has been said of the power and beauty of his recorded discourses, their simplicity and appropriateness, we must recognize that their power to move and stir the multitude was in the man who uttered them. His personality shone through all he said. The verdict of the officers sent to arrest him, "never man so spake," was a recognition by ordinary men of the spiritual force of his words. They might not have been able to explain it, evidently they were not, but they felt it and returned empty handed.

Then as we take the great servants of our Lord and study their work and their words, from Stephen's ringing address, a fearless challenge to the evil that confronted him, through the list of apostolic preachers, we realize that men were not able to "withstand the wisdom and the Spirit by which they spake" because that wisdom was the wisdom of God; that spirit was the Holy Spirit speaking through these frail human instruments.

Looking further at the mighty evangelists of the Church from the golden mouthed Chrysostom to the pungent and forceful Luther; from the methodical

Wesley and the ardent Whitefield to the most efficient Gospel messengers of these later days, we realize over and over again that the secret of their power is not in their intellectual ability, is not due to their education nor to their elocutionary powers, not even to their personal magnetism, though these may all have helped to build up the great preacher. It was their spiritual energy, nourished by constant prayer, that electrified their message, making it luminous, penetrating, persuasive. As an English elocutionist said of a famous preacher of forty years ago, Bishop Simpson, whom he had gone to hear in a critical spirit, seeking to fathom the source of his power from the standpoint of a technical expert: "Bishop Simpson has no need of elocution, he has the Holy Spirit." But we need to remember that the gift of God's Spirit does not come without our seeking it. We need to have our lips touched with that coal from off the heavenly altar if they are to utter words that shall burn their way into the secret places of men's hearts setting them on fire for God.

Should we not also make a sharp distinction between preaching and lecturing? The scientist, the philosopher are constantly seeking for truth, each in his own sphere, and there should be no conflict between them and the evangelist, if we keep clear in our minds that each has his department in the economy of the universe. A discourse on science or philosophy, even though headed with a verse from Scripture, is not preaching.

Christ's mandate was that we should act as heralds of the kingdom of heaven, which is at every man's hand. The Good Tidings of that kingdom were not some newly discovered truth of the material uni-

verse, nor some philosophical deduction from mental phenomena recently disclosed, but the fact of a new light on the great soul problems that have troubled men from ancient days. Anatomy may teach us the virtual unity of the human race; psychological investigations may disclose the similarity of humanity's mental processes the world over; but it is only the Good Tidings of the Kingdom, coming within us, that can solve the soul problems which have puzzled the race in all ages.

We have here a panacea for the spiritual ills of humanity. Despite the fact that it has been travestied, opposed, misrepresented, even by many who were supposed to be its best friends, it still remains the only source of peace and rest for the burdened soul.

But the question that confronts us to-day is, How should we present this message to the people of this land so as to make its real value known to them? In the time allotted me I can only outline some points that seem vital.

In the first place there is not room for alteration of the message! It is not to be remoulded to suit each new set of hearers, but if properly presented it will remake the hearer. The simple truth touches all hearts in all climes. The moment we attempt to alter the message to suit present conditions, as we conceive them, that moment we weaken its force and mar its beauty.

But, we should study our hearers. Learn to know their ways of thinking, their view point with reference to religious questions, getting as far as possible into their position mentally so that we may the better understand the difficulties and obstacles that prevent them from accepting Christ. It may be their objection is more to accepting us than accepting Christ.

We must study to keep ourselves out of the way so far as we may, so that the Christ's presence may be seen and felt. The moon is but a cold, dead satellite of our little earth but it can so come between us and the great, glowing sun as to completely hide his brightness. Let us not have an eclipse of Christ but rather the glorious reflection of the full harvest moon.

We need to study carefully our methods of presenting the truth. Though we may not alter the message, we may,—and should, if we are wise,—revise our methods to suit the varying conditions that present themselves. The message is one, eternal; the methods of bringing it to the attention of men may be almost infinite in their variety. The man with cast-iron methods, warranted not to bend or warp, may learn to his sorrow that what was best at some other time or in some other place is hopelessly useless here and now.

In order to get the best methods we should examine carefully the conditions under which our message must be delivered. While it may savor too strongly of fatalism to say that man is the product of his environment, it is nevertheless true that most men are influenced to a very large extent by their surroundings. If we know the mental and moral atmosphere in which the souls we are seeking are steeped from day to day we shall have one key at least to the citadel of their innermost being.

Nor should we omit a constant study of our message. It ought to so fill us; to so overflow in our lives, that we may become as it were saturated solutions of the Gospel. "For," as the Master says, "out of the abundance of the heart the mouth speaketh." Sometimes, I fear, we preach from a sense

of duty and are relieved when the service is over, but such perfunctoriness is due to our emptiness, so far as the Gospel is concerned. We fill up on roots and herbs and chaff and try to pass that off on unsuspecting congregations for the milk and honey, or the solid meat, of the Word. It may not be desirable to be "men of one book," but it is essential that every messenger should know his message thoroughly; that the one Book should be supreme in his life and thought.

This leads to the thought that we should especially study the promises relative to the gift of the Spirit, and that we should be able to put over against them the "T. P." of one Bible student, signifying "Tried," "Proven." There never was a time when the heralds of the Cross had more need of the Spirit's supernatural aid than in this day when destructive criticism within the Church—like the wolves in sheep's clothing to which Christ referred—is striving to replace the work of the Spirit with the work of the human intellect. Many bright young people come from nominally Christian schools with faith shaken, spiritually adrift and thoroughly ignorant of the rich treasures hidden in the Father's glorious promises. We need to emphasize them anew.

Perhaps what has thus far been said may be referred to preparation for, rather than to the actual work of, preaching; but in the delivery of the message there are some things to which we would do well if we took heed, especially in Japan.

We should impress our hearers by our devout attitude toward the Word and its Source. Nothing so mars the message as a flippant, careless style of delivery. The whole service of our Master is a glorious one, not to be made light of nor travestied by a thoughtless performance.

Furthermore we should be tactful. "Dead flies cause the oil of the perfumer to send forth an evil odor, so doth a little folly outweigh wisdon and honor." Tact is a special gift to some but we can all cultivate it and the more we have of it the better we shall serve Him whom we profess to love.

Again, let us be in dead earnest; it is not creditable to appear indifferent in matters of such tremendous importance as the eternal welfare of precious souls. Even though men may not be willing to agree to what we say at first they will be impressed by our earnestness and often led to inquire into the cause of it.

More important still;—Be honest! Preach convictions, not doubts! If you have no convictions be honest enough not to preach! Though how a man can study the Word faithfully and pray for the outpouring of the Spirit and still be without deep convictions is an insoluble enigma.

Finally it is meet, right and our bounden duty to plan and pray for definite results. Souls saved; believers quickened; the Church built up and strengthened.

A successful insurance agent is counted such not because of his glibness of speech; not because of his extended popularity, nor because of his methodical arrangement of papers and facts, nor because of any number of good points; but because of his efficiency in gaining new men to take insurance in the company he represents. We stand for an assurance eternal, non-forfeitable, taking hold on the highest and best of God's Kingdom. Are we faithful, efficient agents with good results to show for our efforts? May God help every worker here to live up to Paul's exhortation to Timothy;—"Preach the Word; be urgent in

season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching."

GIDEON F. DRAPER.

THE COUNTRY WORK.

This work presents itself both as a duty and a problem. By the country we mean practically the comparatively unoccupied fields. The duty is that of a general forward movement into the country. We wish to suggest what should be some of the characteristics of such an advance, for these are also important elements of the problem.

One of the urgent things about it is *immediacy.* Plans for an immediate advance from every center now occupied, and for the delopement of new centers are demanded by the inspiration of this occasion. The eleventh chapter of Hebrews is constructed upon such a principle. It is a ringing call to the Church to allow themselves to be inspired by the lives and works of powers in the achievements of faith: We cannot be true to this hour without such immediacy of effort.

We need it to prevent the Church from being thrown upon the defensive. The Church must be actively aggressive or lose ground. In missionary as in military strategey the first thing is to secure a base of *operations* and the next thing is to operate. This only another way of emphasizing the important expression, that our work is only just began.

Immediacy is a duty we owe to Japan herself. Two things tend to demoralize Japan's social life. One is the results of more than a generation of educational work which very naturally undermines the old

myths, superstitions, and one sided ideals which have been a shaping social force in the past. Another is the coming in of a non-Christian individualism, with western institutions. Christianity, in order to correct these evils, and re-enforce the intention of the Emperor as indicated in his rescript, needs as soon as possible to establish herself everywhere. Above all we owe it to Christ himself whose command embraces "Every Creature."

The utter inadequacy of the force for country work is another call to immediacy in planning for it. Of 762, missionaries in this country, 656, are massed in ten cities with populations of from 100,000 to more than 1,000,000. our educational, literary, medical and other institutions, together with compact populations seems to have required this. These ten cities as prefectural centers represent a population of 14,422,900.

In these centers, also, are located about five sevenths of the pastors, evangelists, catechists and other workers, together with the same proportion of chapels, Churches and preaching places.

But even with all this massing of the forces, the rural districts outside of and in the immediate vicinity of these cities is comparatively destitute. For example in Osaka prefecture are two cities with a population of 1,123,210, in the rural districts 821,358. In the two cities are 42 chapels and preaching places, 51 Japanese pastors and other workers, and 63 Missionaries; in all 156. Outside of these cities are 18 regular places of work, and 8 resident Japanese evangelists.

This prefecture is composed of two provinces and a part province. In the part province of Settsu are 467 towns and villages, with 8 preaching places and five evangelists: Izumi province has 467 towns and villages, 4 resident evangelists, and 5 preaching

places in a population about *300,000.* In Kawachi province is a population *280,000,* distributed amongst 519 towns and villages. Here are 4 resident evangelists and 6-preaching places. That is in Osaka prefecture we have 1,305 towns and villages in which no work is done.

In Tokyo and Yokohama are 304-missionaries,—more them one-third of all in the country,—together with almost a similar proportion of fellow workers of the Christian Church. The several districts around it will doubtless show a situation similar to that of the Osaka field. In the remaining part of the country is a population of 34,659,900, with the remaining one-sixth of the missionary force and a similar proportion of the workers of the Church in Japan.

Adjacent to Kyoto-fu is Shiga-ken, Omi province. It has 1,449 towns and villages,—population 703,900. Its missionary forces are a family and 2 Y. M. C. A. teachers and some 10 regular preaching places. Nara-ken, adjacent to Osaka and Kyoto-Fu, has a population, outside of the city in villages, of 512,014, preaching places 10. Mie-ken, with 227 towns, and a population of 719,004, has work in 7 towns, leaving a population of 595,546, where no work is done.

In the North, in Fukushima-ken, are 4 missionaries and about 30 preaching places. Population 1,150.000. Large towns and villages 382,—total with other villages, 2,009, leaving 1,916 towns and villages without any regular work. There are other prefectures and provinces where the destitution is equally as great, and some still greater. These are facts that should lead us to tackle this problem now.

Tactful-persistency should characterize the advance into the country. Tactfulness is especially necessary in the country, because a mistake there goes farther

and lasts longer in its results than any where else. A missionary or evangelist in such places without tactfulness, can, like a bull in a china shop, do a great deal in a very short time. Persistency is needed because of the conservatism of many of the country places. It may be years before a Christian worker can win the confidence of the people and an approximate understanding of his motives. It takes time and prudence to find out those through whom we can get into much with country left.

There is, also, a marked individuality about country places, that requires persistency. There is a diversity of dominating interests in different places that tend to prevent the regularity with which work may be carried on in the great cities. It is necessary for the worker to adopt himself to that fact.

Some places are controlled by fishing interests. Some small island villages by reason of long isolation, coming into contact with the center, would, by means of neighboring wholesale fish dealers, have developed peculiarities that make it impossible for even a Japanese evangelist to be understood by them.

In other places a man's audience will be determined by the times of the fish. This will be when the shoals, the bonito shoals and others will come. At such times men are fishing and the women preparing for the batch so that preaching will be difficult to arrange for.

There are other places devoted to silk culture. You have then to consult silk worms and cocoons. Then again tea raising and fireing villages have their special seasons. Silk weaving, porcelain making, and basket weaving villages are approachable according to their seasons.

There are, also, charcoal and lumber centers with their backwoods and tributary villages absorbing the

whole time of the people when the water in rivers rises sufficiently to float down back-woods products. Other towns adjacent to great Ehime are engaged in manufacturing souvenirs for the pilgrims. All these things must be understood for effective work.

It should be intensively-extensive Times have changed since the work was carried on by means of travelling passports. Then the greatest centre was the objective, and other points incidental; now the development of mining interests, railway factories, government schools and other institutions call for intension.

It is a movement that calls for the hearty co-operation of all the Christian forces and institutions concerned. First of all the Christian Church in Japan must realize its responsibilities and not be shorn of them. Zeal without discretion here will ultimately retard such an advance. To this Church belongs the ultimate consummation of an effort at extension.

There is one institution now organized to train up volunteer workers. Pastors in the larger churches might have training classes looking to work in adjacent places. Our educational institutions, our Y. M. C. A. workers should direct young men to the great importance of such work. The co-operating committee ought to study this problem and find out some efficient way of preventing the overlapping of forces in smaller places.

We must pray the Lord of the harvest to thrust forth more labourers into this vast field. We should pray that our churches at home and their boards, may be called to feel that here is a vast field, a harvest ready to be reaped, and that the Church in this land needs more helpers from abroad to close up the century with this country completely Christianized.

EVANGELISTIC WORK IN THE ADJACENT ISLANDS.

By F. C. Briggs (as substitute for Captain Bickel.)

More valuable than any thoughts of mine in regard to this subject of "Work in the adjacent Islands" will be a concrete illustration in an account of the work of Captain L. W. Bickel of the Gospel Ship "Fukuin Maru" in the islands of the Inland Sea.

These unnumbered islands of varied shape and size are to be seen scattered all over the 10,000 square miles of ocean enclosed by Hondo on the north and east and by Shikoku and Kyushu on the south and west.

The scenic beauty of these nearly submerged mountain groups, rising sometimes 3,000 feet above the surface of the ocean has become well known by the advertisements of steamship companies and guide books, but almost nothing is generally known of the 1,500,000, human beings living here. They are *not largely fishermen;* they are ordinary farmers and fruit growers and small manufacturers with the usual (in Japan) number of school-teachers, doctors, and government officials. But it is true that because of the difficulty of communication with the mainland they are about fifty years behind the cities of the mainland in general thought and life. The old traditions have a stronger hold in such localities; and that Christianity is a teaching to be despised and rejected is one of the traditions that for three centuries has here been undisputed.

It was to these islands, with their winding unmark-

ed channels, and treacherous winds and currents, and to these people with their long held opposition to Christianity, that the Fukuin Maru (Gospel Ship) with its sailor-missionary captain, sailed just ten years ago this fall.

While leaving details of plans to be worked out, Captain Bickel commenced with certain principles clearly in mind. First, the ship should never work in any place where Christian work was being carried on. All must be advance work. Secondly, the ship should go to every village on every island, and persist in Christian effort until the vessel and its message should be welcome. Thirdly, it should always be borne in mind that the gospel is for all men, irrespective of class distinctions.

His first experiences led the Captain to realize that his first battle must be with entrenched prejudice against Christianity. After seeing the depth and bitterness of this prejudice, he said that he would be willing to work for fifteen years without a single convert if he might overcome the general hostility and prepare the minds of the people for a fair hearing of the Christian message.

To this end he began with stereopticon and special literature, going from village to village and island to island, never taking a refusal as final, but with patient persistence returning again and again to places that repeatedly denied him house or hearing, until, frequently after having heard of enthusiastic meetings in some neighboring island, the door would at last open, and once in, the tact with which the truth was presented, and the evident desire to be of help, always won some friends on whom he could call for help about the next meeting.

The coming of the ship, or launch, advertises the

meeting, and an audience of about 300 can be counted on in a village of 500. Thus the audience would be largely the same people whenever he comes to the village, and he arranged his subjects and literature for them in progressive order, from the indirect undermining of prejudice, step by step, sometimes six months or a year apart, to the full presentation of Christ as their personal and only Saviour.

The plan of making a complete tour every six months, has been made impossible by the number of places to which he has now a welcome having increased to over 400. He has placed evangelists in four centres; each has the responsibility for the islands in his district, going with the Captain when the ship is there, and following the work up alone when the ship has sailed to the next division.

The results of the ten years work cannot be tabulated, but certain facts are illuminating. In place of the closed doors and hostility, there is now in these 400 towns and villages a welcome for the gospel messengers: a church with thirty constituent members, scattered and working in many islands, has been organized during the past year; twenty villages have regular places for meetings: there are twenty Sunday schools with an enrolled membership of over 1,000 children and four resident evangelists.

A Japanese sailor-colporteur, formerly a sailor-ruffian of the worst class, but marvellously converted on the Fukuin Maru, in a little Japanese sailing boat ("Gospel Ship No. 2") is working in connection with Captain Bickel,—reaching many places that are impossible for the large boat, and by a changed life and with words that glow with fervent love, is preaching most effectively, and selling Bibles or giving to those who want but cannot buy.

In addition to the large general meetings, where the stereopticon is used to gather the crowd, and then is put away, that the direct message which both the evangelist and the Captain always give, may receive full attention, there are meetings for special classes held on the ship, for school teachers, for women, for children, etc. The Fukuin Maru Shimpo (Gospel Ship Newspaper) is issued quarterly and widely distributed. A kindergarten is revealing the gospel spirit in one place, and a wayside mission for pilgrims, loan libraries, a Scripture calendar sent as a New Year's card, are some of the forms of activity which the Captain in his zeal to reach the people has found useful.

Now just a word more, his work in the islands is the same problem that has been spoken of frequently in these meetings and was the topic of the paper on "Country Work." It is the problem that seems just dawning on us, that of reaching the great population, seventy-five per cent of Japan living outside the cities and larger towns, where practically all the missionaries and Japanese evangelists live and work. It is the needy, neglected, but wonderfully promising field of nearly forty million souls awaiting the gospel message in Japan.

This island work of which I have spoken has been done with a ship but not by a ship. It has been done by one who, with a passion for the salvation of the people, has thown himself soul and body into the work, and with keen eye for every opportunity to serve, has with equal zeal rebuked wrong and spent time and strength in innumerable acts of kindly help. Nothing is too small, and no kindness costs too much in his eyes. He believes that it is the service that costs, that counts, and seems to value a five mile climb

over the mountain to pay some kindly attention to a lonely family, fully as much as rescuing a drowning woman and child, or turning his crew into a volunteer fire brigade to save some burning building.

Our work in Japan done? Some kinds of work, perhaps. But millions of famishing souls are today waiting for the Bread of Life, waiting in the islands and the country towns and villages and hamlets of Japan for more men and women who will leave city comforts and civilization and follow in the footsteps of Him who, in the full meaning of the words, *gave Himself.*

'Tis a glorious opportunity for one who craves fellowship with the Master in something of sacrifice and servce.

FINANCIAL INDEPENDENCE.

The Rev. S. E. Hager.

A truly independent church is one that is self-supporting, self-governing, and self-propagating. There are at least three self-governing church organizations in Japan, but not one that is wholly self-supporting and self-propagating in the fullest sense.

The stupendous work of evangelizing the nation must be mainly the work of self-governing and self-supporting bodies. Missionaries and foreign money may have to be employed for many years to come, but before long the consciousness of responsibility for the unreached millions will arouse the Japanese churches to greater activity in evangelistic effort. This will call for larger contributions for the purposes of evangelization.

In the meantime the main financial problem is connected with the very life of the already established churches.

The emphasis is being more and more laid on financial independence and the examples set by the Congregational, Presbyterian and Methodist bodies in the last three years will prove a powerful stimulus not only to the weaker churches connected with these bodies but also to all other denominations.

In 1882 there were 95 organized churches of which 14 were self-supporting, that is, 15 per cent.

In 1900 these were 416 organized churches of which 71 were self-supporting, that is, 17 per cent.

In 1908 there were 579 organized churches of which 169 were self-supporting, that is, 29 per cent. A little less than one-third the whole number of organized churches are now self-supporting. The increase from year to year is very gratifying.

As to the *method* of securing financial independence I would emphasize two points. Both missionaries and Japanese pastors have important responsibilities in relation to financial independence.

First, it is important that mission funds be used *chiefly* for promoting the work for which the missionaries are responsible, and in such a way that the churches prepared by them to be turned over to the independent churches with which they coöperate will be in such a financial condition as not to prove an embarassment to the body receiving them. This will require a well defined and settled policy and system in each mission. No organized church should remain too long under the control of a mission body. From the beginning churches organized under the auspices of a mission should defray all their current expenses, and make some beginning toward providing for their pastors.

Missionaries can do much in the early stages of the development of church life and activities to promote right ideas and methods of financial support by instruction, keeping the subject prominent, and setting forth the scriptural teaching and right motives. Indiscriminate and too free use of mission funds is greatly damaging to the promotion of real financial independence.

The church membership should be made to realize individually responsibility in the matter of providing its own expenses, including the pastor's salary and house rent.

A missionary should first instruct his assistant in the principles of self-help and self-sacrifice and see that these are applied in the training of church members. Some evangelists hinder financial independence by their failure to coöperate with the missionary in his efforts to teach the people their obligations as regards the financial interests of the church. Such assistants should be reformed or discarded.

The second point is exceedingly important. The independent churches should devise sound and practicable methods for successfully and permanently securing financial independence for the partly self-supporting churches under their control. There are now 410 organized churches,—the large majority of which are wholly under the ecclesiastical control of the independent bodies, but desire a considerable part of their funds from foreign boards.

Here is the greatest problem—how to make these churches wholly self-supporting. So far as missionary responsibility goes, we should see to it that practical sympathy and encouragement be given to the churches with which we are coöperating, and at the same time we should be firm in the effort to gradually cut down the allowance made to long established work. Adequate provision should be made for the constantly increasing new work being transferred to the control of the church under efficient pastors.

Leaders in the Japanese churches must become conscious of *financial responsibility*, as well as of their rights and powers of self-government. I would emphasize what Dr. Imbrie said the other day, "A church not financially independent is not entitled to the same position in a church as one that is financially independent." We are well organized, well supplied with schools and every kind of agency. What we need

now most of all is to apply them and make them sufficiently effective.

Only one thing is of supreme necessity at this time. Only one thing will help us to solve all our problems. Only one thing should have first place in our plans and prayers. Above every thing else we need a *revival*—we need, one and all in this conference, and from one end of the empire to the other, to be baptized with the Holy Spirit.

HOW TO PRESENT CHRIST TO UNBELIEVERS.

Mrs. Geo. P. Pierson.

"*How* to present Christ to unbelievers." This is then purely a question of method; no one in this Jubilee Conference doubts that Christ should be presented to unbelievers. That, in a word, is our common object, the very raison d'être of this Conference, to review how far Christ has been presented to the unbelievers of Japan in the past, and to plan how best to present Christ in the future.

But, as the object determines the method, let us define this common object of ours a little more closely. In presenting Christ to unbelievers what is my object? To break down prejudice, procure a hearing for Christianity, set forth certain moral ideas, secure my hearer's intellectual consent to a series of theological propositions, begin the process of what is known as character building, set in motion the forces of "Christian culture?"

If that is your object, it is not mine. Mine is Paul's, given to him by Christ Himself on the road to Damascus at high noon; "I have appeared unto thee for this purpose to make thee a minister and a witness

.....I send thee now to the Gentiles to *open their eyes*, to *turn them* from darkness to light, and from the power of Satan *unto God;* that they may receive *forgiveness of sins*, and inheritance among them which are sanctified *by faith...in me.*" And Paul exactly so understood his commission:

"Whereupon I was not disobedient to the heavenly vision: but shewed.....them, that they should *repent* and *turn to God.*".

The other day some one speaking of a preaching-place miscalled it a "fishing place." But was it a mistake? "I will make you...fishers of men." We were reminded yesterday in this Conference that we must have the "right kind of bait," either for man or fish. To get your man, and to get him to repent and to turn to God, here and now, and not "dan dan" (gradually), sometime before he dies,—*that* is our object. And now for the method. *How* are we to do this?

I have found by a study of the Book of Acts that whenever in New Testament times, after Pentecost, a Spirit-filled man preached the Word, some conversions followed; and, according to the record, these conversions were not gradual but instantaneous.

I believe therefore, since we are living in the same post-pentecostal age, that when a Spirit-filled man speaks the Word to-day, he has a right to expect instantaneous conversions.

Some one has defined a university as a log with an intelligent student on one end, asking questions of Mark Hopkins on the other. In our problem, too, there are three factors,—the Word, the unbelieving hearer, and the Spirit-filled preacher. Given these three factors, the result—conversions—ought to follow.

Now how are we to set about it?

I.—How to do it.

1. Prepare by (*a*) Definite prayer for the conversion of your hearers. As the essence of prayer is *desire*, desire this earnestly.

(*b*) Seeing to it that you are obeying the command to be "filled with the Holy Spirit."

(*c*) Expecting, in humble dependence on God's Word, that conversions will follow on the speaking of the Word.

2. While speaking, depend consciously on the Holy Spirit. Remember that you are a fellow worker with God under the direction of the Holy Spirit.

3. Speak the Word, preach the preaching that the Holy Spirit teaches, that is, Christ and the Cross. Don't give a lecture, or read an essay, or philosophize.

4. Speak the Word so that people can believe.

5. Expect the Holy Ghost, the Spirit of truth to convict of sin and to reveal Christ to your hearers. Expect great things of God. Expect the Holy Ghost to work mightily.

6. Ask God to give repentance and faith to your hearers.

7. Urge your hearers to repent and to call on the name of the Lord and receive the forgiveness of sins at once:

"I have sinned against the Lord.
The Lord also hath put away thy sin."

II.—The authority for this method?

1. *It is the one approved by the Lord Jesus Himself*, when He prayed for "Them also which shall

believe on Me through their word (John xvii. 20) He took it for granted that when the Spirit-filled disciples spoke the Word, men would believe on Him, that is, be converted.

2. *It was the one used by the Apostles* as recorded in fourteen instances in the book of Acts, not counting the day of Pentecost; because that was an epochal, not a typical event, when Peter, filled with the Holy Ghost so preached the Word that 3,000 souls gladly received his word and were baptized "the same day." (Acts ii.).

(1) Philip, led by the Spirit, preaches Jesus to the Ethiopian eunuch who "believed" and was baptized forthwith. (Acts viii. 35-38).

(2) Spirit-filled Peter preaches the Word to the house-hold of the Roman centurion Cornelius, with the result that "while Peter is speaking," the Holy Ghost falls on "all them which heard the Word," and all having "received the Holy Ghost" are "baptized with water," then and there. (Acts x. 44-48).

(3) Paul and Barnabas "sent forth by the Holy Ghost," going together into the synagogue at Iconium "so spake" the "word of His grace" that "a great multitude both of the Jews and also of the Greeks believed." (Acts xiv. 1).

(4) Spirit-filled Paul and Barnabas preach the Gospel at Lystra, and though their stay in that heathen city was cut short by Paul's stoning, it was long enough to make disciples to be confirmed, and elders to be ..... ordained on their prompt return journey. (Acts xiv. 7-23).

(5) Spirit-filled Paul and Barnabas "preach the

Gospel" at Derbe, and "make many disciples" (Acts xiv. 21, margin) though setting out almost immediately on their return journey.

(6) Spirit-filled Peter at the Jerusalem Conference, recognizes this method as a God-given principle, in referring to his experience in Cornelius' house, where instantaneous conversions followed on his preaching the Word: "Ye know, brethren, how...God made choice among us, that the Gentiles by my mouth should *hear the word of the* gospel and *believe*" (Acts xv. 7)

(7) Spirit-filled Paul, "abiding certain days at Philippi," speaks to the women by the river side, and Lydia's heart having been "opened by the Lord" so that she "attends unto the things spoken by Paul," she and her household "are baptized" apparently then and there (Acts xvi. 12-15). Observe Lydia "attends" at once to Paul's words; she doesn't "go home and think about them" for "ten years."

(8) Spirit-filled Paul and Silas "speak the word of the Lord" to the Jailor at Philippi, and he and all his "believe in God," and "are baptized the same hour of the night, straightway." (Acts xvi. 28-34).

(9) Spirit-filled Paul "preaches Jesus" for three Sabbaths in the synagogue at Thessalonica, and "some" Jews and "a great multitude of Greeks" believe. (Acts xvii. 1-4).

(10) Spirit-filled Paul and Silas preach "the Word" which is received with all readiness of mind" by the Scripture-loving Jews at Berea, and "therefore many of them believe," though Paul is sent away "immediately," to avoid

the riot stirred up by his opposers. (Acts xvii. 10-14).

(11) Spirit-filled Paul "preaches Jesus and the resurrection" to the cultured Athenians, and "certain men cleave unto him and believe," though "Paul departs from among them," when dismissed from the Areopagus. (Acts xvii. 18, 33-34).

(12) Spirit-filled Paul, on the arrival of Silas and Timothy testifies that "Jesus is Christ" at Corinth, and though the "Jews oppose them-selves," Crispus, the chief ruler of the synagogue "believes in the Lord with all his house." And "many of the Corinthians hearing, believed and were baptized." From the context it looks as though all this occurred on the occasion of the tumult—certainly Crispus' conversion. And it is *after* this that we are told that Paul "settles (margin) in Corinth for a year and six months." (Acts xviii. 5-11)

(13) Spirit-filled Paul tells the twelve Ephesian converts of Apollos, who knew only the baptism of John, "that they should-believe on Christ Jesus," and *as soon as they hear this* "they are baptized in the name of the Lord Jesus." (Acts xix. 1-5)

(14) Three days after Spirit-filled Paul has reached Rome, he invites the chief of the Jews to his house, and on the "day appointed" he "persuades them concerning Jesus" from morning till night, with the result that "some believed the things which were spoken and some believed not." (Acts xxviii. 17, 23, 24.)

* * * *

It will be seen then from all these instances that whenever a Spirit-filled man preached the Word some conversions immediately followed.

3. *I have seen this method tried and succeed before my eyes.*

Dr. Franson, late Secretary of the Scandinavian Alliance Mission, who combined quietness and soberness with a degree of power and the kindling fire of the Holy Spirit, not often seen, aimed to lead men to the immediate conviction of their sins and to get them to ask for God's forgiveness with their own lips, insisting that "whosoever shall call upon the name of the Lord, shall be saved."

I saw him once do this in an Ainu hut in 1903. For two hours he wrestled with God in prayer, like Jacob, over the old Ainu Chief, Monokuté of Chikabumi, until at last the old patriarch, in the presence of his awe-struck family, admitted that he had committed sin, and with his own lips prayed: "Shu Iesu yo, ware no tsumi wo yurushi tamae." ("Lord Jesus, forgive my sins!"). To any one who knows the stubborn self-righteousness of the Ainu men, and especially that of the proud dignified old chiefs, the transaction in that Ainu hut was nothing more or less than a miracle of God. And so indeed had Dr. Franson prayed: "O Lord, if it takes a miracle to unlock this man's lips and to cause him to ask for forgiveness of sins, work this miracle, we beseech Thee."

4. *I have tried it myself and I know it works.*

(1) About a year ago one Friday evening, while our special prayer-meeting for receiving the gift of the Holy Spirit was going on, a young Japanese farmer suddenly appeared at the outer door and asked whether this was "the place to come to learn the Jesus teaching."

In introducing him to the prayer-meeting, I asked that before resuming our prayers for the Holy Spirit, the Word be first preached, the way of salvation be made clear to this inquirer. My request was unheeded, though a minister of the Gospel was present.

I finally did so myself, with the aid of a large picture of the Crucifixion hanging on the wall; and closed with a request for prayers for his immediate conversion. During my own prayer the fire-bells rang out—that dread sound in Japan—but I went on unheeding them. On rising from my knees I discovered that everyone had fled from the room except the young inquirer. He sat firmly in his seat and when I had regained mine surprised me by asking, "May I pray too?" "Indeed you may," I said, whereupon he uttered a simple confession of sin, and a heart-felt prayer for forgiveness for Jesus' sake."

After this I was absent from Asahigawa for about a year. On my return I heard much of an earnest new Christian, a young farmer named E. from the F. cattle ranch three miles out in the country, and of his fervent spiritual prayers at the Wednesday evening prayer-meetings, which he never failed to attend. Last Wednesday evening I heard him myself. I thought his face looked familiar: "Aren't you the man who came to our home last winter, the night the fire-bells rang out?" "*Yes*, and *I became a believer that night*" was his instant reply.

(2) About three months ago I was asked to give an address at a woman's meeting in the neighborhood of Tokyo. This time, while preparing, I prayed very definitely, that as a test of the Scriptural authority for this method, some unbeliever present might be converted then and there.

Before I began I asked the leader privately whether

there were any unbelievers present among the women. At first to my disappointment she said "No, they are all Christians." "Are you sure?" I asked, "please look again." She did so and then said, "sure enough there is one unbeliever among them." With an intense prayer for the Holy Spirit I then spoke the Word.

At the close of the meeting I asked for prayers that all present not yet Christians might receive God's gift of salvation immediately. Several earnest prayers were offered.

As the meeting was dispersing, with, to my sorrow, no further definite results, a Bible-woman present came up to me and said, "The one unbeliever present has just told me she was greatly impressed by what you said." "Ah, but *does she believe?—that* is what we prayed for you know." I said. "She does not believe yet but I think she surely will "*gradually*." I shivered at that dismal "*gradually*," and was sorrowfully leaving the church, when a little woman rushed out after me, hands outstretched, joy sparkling in her eyes, "Sensei, Sensei (teacher) I believe I believe!" Then and there in the shadow of the porch of that little church we stood with clasped hands and gave thanks to the Lord of life for this new soul born, "not of the will of the flesh," but by the Word of God into His Kingdom, and this as the sign asked for and now received.

IV.—What do you mean by preaching or speaking "the Word?"

I mean doing what Peter did at Pentecost, and what he and John did twice before the Sanhedrim (Acts iv. and v.) and "daily" (after they were told not to) "in the Temple, and in every house; and

what Stephen did till the stones stopped him (Acts vii.), and what Philip did in Samaria, and to the Eunuch (Acts viii.), and what Peter did supremely in Cornelius' house (Acts x.), and what the Christians (scattered by the first persecution) did in Cyprus and Antioch (Acts xi.), and what Paul did notably in the synagogue of Pisidian Antioch (Acts xiii.), and afterwards in every town and synagogue open to him, from Iconium to Rome. And what *did* they do?

They told what they knew about Jesus.

They *witnessed* to Him. Now a witness is one that. (*a*) *Knows* something and (*b*) *tells* what he knows. A judge will tell you that there is nothing more exasperating than a reluctant witness. Yet there are many such now, and they existed even in Isaiah's time, "His watchmen," yet blind, ignorant, dumb dogs that cannot bark!" Not so Peter and John; His word "was in their hearts as a burning fire shut up in their bones" Commanded "straitly" by the religious authorities of their day "not to speak at all in the name of Jesus" they decide that they ought to obey God rather than men," and that they "cannot but speak the things they have seen and heard."

A witness is one that knows something and tells what he knows. Now what do I know about Jesus Christ?

I know that Jesus Christ is God's Eternal Son, who to save me became man by the Holy Spirit of the Virgin Mary.

I know that He was filled with the Holy Ghost, that "He went about doing good;" and that He had power to forgive sin, and to heal disease and drive out demons, and to walk on the waters Himself had created; "for God was with Him."

I know that hundreds of people saw Him do these

things, and some of them wrote down their testimony in a Book which not all the critics in the world have been able to invalidate, and that many a man, from Stephen down, has died for his belief in these things.

I know that the Jews killed Him.

I know that God raised Him from the dead.

I know that more than 500 men saw Him after He rose from the dead, that some of them felt of His body, of His flesh and of His bones, and ate and drank with Him, and afterwards spent their lives in going about and witnessing to this—"the best attested fact in history—the bodily Resurrection of Jesus Christ," and sealed their testimony with their blood.

I know that He ascended bodily up into Heaven, the eleven witnessing the ascent, and Stephen, seeing Him afterwards "standing on the right hand of God," and Paul hearing His voice from Heaven in the Hebrew tongue.

I know that He sent from Heaven the Holy Ghost on the day of Pentecost to empower His disciples to be witnesses to Him, as He promised He would.

I know that through Him, and only through Him have I received repentance and forgiveness of my sins, and faith to be believe on Him and that only through Him can be preached the forgiveness of sins.

I know that I have received the gift of the Holy Spirit; for He said He would give it to me if I asked Him for it.

I know that Jesus lives, because the Holy Spirit has revealed Him to my soul, and because He often hears and answers my prayers and speaks to me through His Word, and because He has given me a vision of Himself.

And I know that Jesus is coming again to this earth,

in like manner as the Apostles saw Him go into Heaven, because He said He would. (John 14 : 3).

Shall I have heard and seen and *know* these things and not *tell* them." Telling them is "*speaking the Word.*"

I am simply and solely considering the question of *How to present Christ to Unbelievers,*" presumably in a public address. Of course explanations of Christian doctrine must be given at the proper time and place. But that time is not I believe the moment of presenting Christ to the unbeliever with a view to his immediate conversion.

How many of us can say of our message what Paul said of his : "Our gospel came not unto you in word only, but also in *power*, and *in the Holy Ghost.*" (1 Th. i. 5.)

How often, rather, are we not tempted to voice Jeremiah's sad lament: "The harvest is passed, the summer is ended, and we are not saved ! " (Jer. viii. 50.)

Shall we not rather take to heart that other great saying of Jeremiah's:

"The prophet that hath a dream, let him tell a dream; and *he that hath my Word* let him *speak my Word faithfully.* What is the chaff to the wheat? saith the Lord." (Jer. xxiii. 28.)

III.

SUNDAY SCHOOLS.

SUNDAY SCHOOL WORK.

Rev. TAKESHI UKAI, Secretary of the Japan Sunday School Association.

Notwithstanding the fact that Sunday School work has long been neglected by ministers and churches, and notwithstanding the fact of imperfect class rooms, incomplete equipment, scarcity of teachers, and many other difficulties, there has been rapid growth. To-day there are 1,159 schools, with 87,003 teachers and pupils. We ought to be thankful for this, and for the fact that many able ministers and useful Christians have come out of these schools.

Concerning the work previous to the year 1906 I have no time to speak in detail. The main facts are that the Methodist Publishing House of Tokyo and the Tokiwasha of Yokohama supplied text books, and Revs. N. Tamura and Y. Mito worked with great earnestness for the development of the work.

The year 1906 marks a new era in the Sunday School work of Japan. In December of that year Mr. Frank L. Brown, representative of the International Sunday School Association, came from America and greatly stimulated us, and helped in the organization of the Sunday School Association of Japan. Besides the donation of reference books and Sunday School materials, he himself went about all over Japan and gave lectures and helped forward the work in various ways.

In January 1907 plans were made for the formation of the Japan Sunday School Association, the movement being supported by the Committee of Co-operating Christian Missions, the Evangelical Alliance, and the Committee on Sunday School organization which had been appointed at Kamakura in August of the previous year. Circulars were sent to all churches in Japan, and on the 10th of May many delegates gathered at the Shiba Presbyterian Church in Tokyo and opened the first great Sunday School Conference. After discussing the constitution and the budget, the Japan Sunday School Association was organized, and officers were elected on the 11th of May. This is a fact worthy to be recorded in the history of the Christian Church in Japan.

In the autumn of that same year Dr. and Mrs. H. M. Hamill came from America and toured about Japan in the interest of Sunday School work, helping much by their experience and scholarship. Since that time the Association has endeavored to spread a knowledge of Sunday School work, hold conferences, organize district associations, train teachers, correct text-books and develop a Sunday School periodical. Although nothing conspicuous has been accomplished, we have been able to publish, in addition to the International Lessons, an original series of kindergarten hanging pictures, an intermediate course, also new educational cards, text-books, and the "Teacher's Friend,"—all together fifteen different kinds of helps.

The editing of the text books for the seven year cycle of lessons, with six volumes of explanatory pamphlets, has marked an important step in advance in the training of teachers. The use of graded lessons, as in Europe and America has been difficult. The fact that in Japan graded lessons have been used,

and within a little more than two years, we have supplied original and truly Japanese text-books is worthy of note.

The Tokiwasha of Yokohama, the Nichiyo Sekaisha of Osaka and the Nichiyo Gakko Kyozaisha of Kobe have also supplied carefully prepared text-books. This is clearly the result of the general development of Sunday School work. To-day there is a marked tendency to pay more attention to Sunday School buildings and the improvement of class-rooms, as well as to the supply of educational materials.

As to the work among the churches, the Methodist Church has established a special department for the oversight of all of their Sunday School business. The local churches of that denomination observe a special Sunday School "Rally Day" for increasing the number of teachers, bringing back absent members, gathering new pupils and leading the pupils to a decision for Christ. All of these things are conspicuous indications of the development of the work.

I believe the Sunday School is a unique organ, the condition of which will vitally affect the future of each local church. After fifty years of work, the churches of Japan ought not to neglect the men, but at the same time they must put new energy into the training of the young, that they may be born into the Kingdom and that they may be brought up as true Christians. The law of growth reigns in the Kingdom of Heaven. Therefore the opportunities for children, of whom Christ said "To such belongeth the Kingdom of God," are greater than for men, of whom the Master said "Except ye become as children ye can not enter the kingdom of heaven."

This semi-centennial occasion ought to bring a keener realization of the importance which Christ put

upon the education of children. Fortunately there is in the Sunday School Association an undenominational organization, equipped to carry on this work with greater efficiency. What is needed is the co-operation of all Christians, and the fullest use of the Sunday School organizations.

I pray that you may consider this facts, as revealing the will of God, who has charged us with the responsibility of thousands of children. May the sense of responsibility and privilege inspire us for better Sunday School work and help us to teach and train up the children in the way of truth and purity.

Rev. D. A. MURRAY, D.D.

Japan has not yet achieved the ideal Sunday School. The institution is on the way but it has not yet arrived. The organized "Sunday School Association," which recently came into existence, is a mark of promise. It is so, not so much for the actual assistance it is calculated to give to the cause, as because it is a sign that earnest men in the church are alive to existing needs and are reaching out for better things.

The Sunday School must be the spontaneous outgrowth of the life of the individual church. In no other way will it come to be a successful factor in church work. It can not be planted or developed by any general association or any outside organization, though these may be a great help to it. In the last analysis, the success of the Sunday School will depend upon the pastor, as much as the success of the prayer-meeting, of the communion roll, or of the attendance on Sunday worship.

If there is a pastor deeply impressed with the importance of children's education, and firmly resolved to have it, and a church board loyally supporting his efforts, and three or four church members able and willing to do and sacrifice for the work, there will be a successful Sunday School, but not otherwise.

Let me mention a few things that will be hindrances, and a few conditions that will contribute to the success of a Sunday School. The first hindrance to healthy, successful Sunday School growth, is a girls' school within reach, or a resident paid Bible woman. No man ever grew strong by walking on crutches. These outside helpers may fill the place of doctor and nurse in bringing the infant into the world, but only spontaneous life and growth from within will produce real strength and success.

The second hindrance to be mentioned is the pastor who tries to do the superintending and the major part of the teaching himself. There will be no victory where the general insists on firing all of the guns. That pastor on the contrary will succeed who gets three or four men, even inferior men, to do work that he could have done far better himself. The pastor who does not take this course will always remain in the ranks of the drudges, where he belongs. It is important, however, that the pastor should put his spirit into those three or four inferior men, and tactfully direct their efforts.

There are many other hindrances, but they may be adequately summarized under the three heads, "The World, the Flesh and the Devil."

But what of the conditions which will contribute to the success of a Sunday School? I would classify these under the three heads:—Spirit, Knowledge, and Appliances.

The Spirit must be naturally born in a man, or else be the subsequent gift of God. If a pastor finds that he does not have an earnest, compelling zeal for Sunday school work, and there are some that do not have this,—the most profitable thing for him to do is to pray for it earnestly to God night and day till he does get it. Better still, let him, along with his prayers, invite a dozen bright little boys and girls to his study every week and spend an hour in telling them stories and playing games with them, and I will guarantee that he gets the Spirit before many weeks, have elapsed and that his weekly sermons will be improved by it too.

As to the second item, Knowledge, the Sunday School Association may furnish much help. They publish a monthly magazine just full of ready-made knowledge of the most practical kind. They also publish or furnish lists of books both in Japanese and English, discussing all phases of Sunday School work and methods. The pastor should not only study these and give them to his teachers to study, but he should study also the living child as he sits quietly in his class,—or more likely doesn't sit quietly,—and find out the reason why he does not. For the fault is always the teacher's if the children are unquiet or inattentive. It is so because it is precisely the teacher's business to interest the children, and if he does not do that he is a practical failure, in this particular at least.

The item of Appliances, is more difficult to manage, for that means expense, and we are willing to do almost anything rather than spend money. Lesson-helps, papers and cards, black-board and organ, are matters of course. But one thing that is essential to real success is a number of separate class-rooms.

We never can have successful Sunday schools, till church building committees get rid of the idea that an edifice consisting of one big empty room constitutes a church. If a congregation is entirely made up of extremely poor families living in one room each, then there may be some excuse for them to build that kind of a church; but, if not, they ought to be ashamed to think a style of house they would not tolerate for their own families is good enough for the Lord's family.

Build the church edifice with first reference to the needs of the Sunday School, and let the adult congregation accomodate itself to it in any way that it can. I will venture to affirm that even then the adult will be far more comfortable and at ease than they are in the square, bare boxes that we now call churches. And more than that, in ten or twelve years time that Sunday School will produce a congregation of grown up Christians that will crowd that church, or build another suited to their needs. Take care of the children, and you will have no need to be anxious about your congregation of grown up people, for children grow.

THE SUNDAY SCHOOL WORK OF GIRLS' SCHOOLS IN JAPAN.

Miss CHARLOTTE B. DEFOREST.

Men and women are working shoulder to shoulder for children, in churches and chapels throughout the land. In this general Sunday school work, it would be hardly practicable or profitable to attempt to separate the work done by women from that done by men.

However, in the net work of forces that combine to make the Sunday school the vital force that it is in Japan to-day, one that may be legitimately singled out and studied under the head of woman's work is the girls' school in its relations to Sunday schools. The consideration of what girls' schools are doing in Sunday school work will, I think, show us at the same time the problems and the successes of Sunday schools in general.

And first let us note that Sunday school work is not confined to those schools that are technically mission schools; but that an increasing number of schools under Japanese control (as the Baikwa, Doshisha, Kyoai, Sanyo, Joshi Eigaku Juku, and others), some not nominally Christian, are adding their quota of workers to the Sunday school force. For instance, the Joshi Eigaku Juku in Tokyo (Miss Tsuda's school) has eight of its teachers and twenty-two of its pupils aiding in seven different Sunday

schools. And the Baikwa of Osaka has twelve teachers and pupils at work in five church or chapel Sunday schools.

A survey of the Sunday school work of forty odd girls' schools of government high school grade and above (for details see accompanying chart) shows us 303 Sunday schools in which their students and teachers are at work (this figure with the possibility of some duplication in the Tokyo statistics), and of these 303, one hundred and seventy-three are conducted entirely by members of these girls' schools. The number of children being taught by them may be conservatively estimated at 15,000, while a moreliberal estimate gives 18,000.

A superficial division of the Sunday school work of girls' schools may be made by distinguishing between the church and chapel Sunday schools in which they assist, and the neighborhood Sunday schools conducted entirely by them in their own school buildings or in private houses. Nor is this distinction quite as superficial as it might at first appear. For the children who attend Sunday school in churches and chapels (especially the former) are more likely to be the children of Christian homes or children having some Christian connection, however slight; while the neighborhood Sunday schools are often pioneer work with little in the surrounding atmosphere to incline the children to Christainity; in fact, even in as old a center of Christian work as Kobe, within three or four years a child has been told by her elders that if she went to Sunday school she would be crucified.

The largest number of church and chapel Sunday schools being helped by workers from any one school is twelve, reported by the Joshi Gakuin in Tokyo, and the Miyagi Girl's School in Sendai. The largest num-

ber of neighborhood schools is fourteen, reported by the Kwassui Girls' School, Nagasaki. And the largest number of Sunday school's of both kinds is twenty, also reported by the Kwassui. The Yamanashi Eiwa Girls' School, Kofu, stands first in the proportion of the number of its Sunday schools to the number of baptized Christians among its pupils. The latter number is nineteen, and of its fifteen Sunday schools twelve are conducted entirely by teachers and pupils of the institution. The Hinomoto Girls' School, Himeji, stands as a close second with seventeen baptized Christians on its roll, and conducting nine Sunday schools, while aiding in two others.

The work in church and chapel Sunday schools comprises much more than the teaching of an assigned lesson to an assigned class. Students of different ages, talents, and grades of ability can be utilized as care-takers for the little ones in the primary department, as organists, and as singing teachers. One student of a girls' school attained success,—at times even taking the place of the superintendent,—in a flourishing chapel Sunday school, so that on her return to her own home, after graduating last spring, the Sunday school gave her a fine farewell present and saw her off at the train.

To get a comprehensive view of the neighborhood Sunday school work, let us picture to ourselves a girls' institution of high school grade, with an advanced course if you choose. It has been running long enough to have inspired many of its pupils with a love for Christ and the purpose to adhere to his teachings. Some of the older girls are teaching in the church Sunday schools in the city, and all those who are followers of Christ are trying to help lead the younger pupils in the school into the same loyalty to Him.

Then one day there bursts upon one class the impetus of a broader missionary spirit, and the girls ask: "Isn't there something we can do for people outside the school?" Yes, they can start a Sunday school for the children near them; and they open their gate on Sunday morning, gather in what children they can from the neighborhood, and organize a little Sunday school. A Christian alumna, whose house is three quarters of a mile away, offers her home on Sunday mornings for the holding of a school, and a little band of enthusiastic girls take up the task of starting and running one there.

But sometimes zeal out-runs knowledge, and the little teacher, new to her task and embarrassed by her lively audience, sits before her class with abashed face and downcast eyes, perhaps recurring to her Testament to prompt her failing memory of the lesson story or the Golden Text.

So we decide that the would-be teacher must have home practice in story-telling, and we organize a Sunday evening class where each girl tells the lesson story in turn, and the listeners make comments as to which narrator is likely to get the best attention from children. A girl who can tell the story well is allowed a class.

And now the enthusiasm grows, and more and more girls ask to join the Sunday school brigade. New schools must be opened. One or two more Christian homes are offered and accepted, when in suitable localities, so as not to infringe upon the work of other Christians. A friend acts as middleman, and secures the use of a non-Christian home for a suitable amount of rent.

Sums mentioned in reports are from forty sen to two yen a month. Or a non-Christian home may

even refuse to take rent, feeling that where others are willing to give time and strength for the moral elevation of the children, it is but right that it should give its rooms an hour a week for the same purpose.

And now a problem arises in the teaching force. Shall girls who are not baptized (or confirmed) Christians go into this work? Here is a pupil of mature judgment and progressive Christian experience who has been prevented by long-standing family opposition from receiving baptism. Here is a younger one who is growing naturally and sweetly into the Christian life, and who would like to express her budding love for Christ in work for His little ones. While perhaps a majority of schools report that they do not use, some that they do not allow, unbaptized girls as Sunday school workers, others say, "A few not yet baptized, but Christians in heart, help in this;" "Unbaptized girls help but do not teach," "as care-takers for the little ones" and as "assistants," and one writes of the time of starting Sunday school work: "There were no distinctions, as there were no baptized Christians in the beginning. We felt the children might get something, even by the practice of an inexperienced girl, as there was nothing better to give."

The little band keeps earnestly on. Sometimes a teacher returns from Sunday school in tears because the children wouldn't listen nor learn anything to-day; sometimes one is all elation because the lesson has been so very interesting. Sometimes she is puzzled because it didn't seem adapted to the smaller children. And so as the work develops, we take up two or more sets of lessons, for different grades of children; and our story-telling practice evolves into one or more normal training classes, led by a teacher of the school

or the pastor of a neighboring church. The Wilmina Girls' School in Osaka takes the prize for the number of normal classes, having three weekly, as it teaches in its Sunday schools a three-year course of its own making.

More than half the schools reporting use the International Lessons, if not exclusively, at least in part; and the considerable number that use the graded lessons now issued by the Japan Sunday School Association shows how widely felt a need these lessons are supplying. Yet there is a noteworthy number that use other courses, frequently of their own making, the reason being thus explained by one in charge of this work at Ferris Seminary: "I make out my own course of lessons because I have found nothing in the different courses I have examined that quite meets the conditions of street-children. Some courses take too much for granted in point of knowledge; some are so largely ethical without definite instruction about God, and use so little of actual Bible stories; and so I have tried to take lessons (always from the Bible) that are simple; but have emphasized to my teachers that the main point of their teaching in each lesson is to be God in His relation to each child."

One young teacher, on being asked what lessons she taught in Sunday school, replied, "The Bible." This laconic answer has significance; for more than one in charge of such work has had to combat the tendency—not always of the youngest and least experienced teachers—to spend the lesson time in telling moral tales of every-day or hero-stories. Herein lies one value of a normal class. Girls who have been shown how to find the point of contact will be able to make Bible men and women as real to

the children as other characters; and making the good no more an enemy to the best, will be able to use in suitable subordination illustrations from daily life and secular history.

The graded lessons now being issued by the Japan Sunday School Association will be a help here. Its teachers' manual follows the lessons with practical pedagogical suggestions, and emphasizes the necessity of giving the children in Sunday schools something that they cannot get in day-schools. Its correspondence course for the training of Sunday school teachers also strongly emphasizes the peculiar calling of the Sunday school as a place of definite religious instruction. This Association is doing much to systematize and put upon a pedagogical basis the Sunday School work of Japan, and it is to be desired that every school doing Sunday school work will keep in touch with this association, becoming familiar with its literature and exchanging with it the benefits of experience.

Through the Japan Sunday School Association we shall also come in contact with the world's Sunday School Union, and shall be able to give our students the joy and inspiration that come with the sense of being part of a great world-wide brotherhood of workers.

One great difficulty of Sunday School work consists in those things that prevent or draw away attendance, such as, Sunday attractions,—ball games, boat-races, excursions; in one place, an active Buddhist campaign against Sunday schools; in another, a fancy-work school; the fact that factories and schools have forbidden girls to come, when they are "almost persuaded" to become Christians; and the opposing influence of public school teachers, reported from

several widely separated centres. One school whose Sunday school work is chiefly in churches and chapels, where its pupils work under the direction of superintendents or evangelists, says its greatest discouragement is in "getting older workers thoroughly interested in the underlying principles of methods, which alone will keep them trying until they succeed."

Another difficulty is insufficiency of accommodation. A private house is often too small to admit of keeping the classes far enough apart not to interfere with each other. Consequently in places the Sunday schools partake more of the nature of general children's meetings than of Sunday schools strictly so-called.

Still another difficulty lies in the nature of girls' schools; the long summer vacation generally means the closing of those Sunday schools for which the students are responsible. In some places it has been found possible to have day-scholars substitute for boarding students during the vacation. This plan has the drawbacks always attendant upon frequent changes of teachers. Where the Sunday school has to be closed, formal closing exercises with a prepared review, and parents or friends invited in, may give a good finishing touch to the term's work.

More than one mentions insufficiency of workers as a difficulty. And this suggests what seems to be from the reports the greatest weakness of the Sunday school work—the failure to follow it up. A small proportion of the schools report any considerable visiting of the homes of the children. Owing to their youth and the lack of time, the students who teach in the Sunday schools can do very little of this. The teachers of the mother school, too, are generally so occupied with the school-work and the visiting of the

homes of their own day-scholars that they can do little or nothing in the homes represented in the neighborhood Sunday schools. Schools that have a Bible training department can use its students for visiting. But most of those that report visiting to any considerable extent state that they have Bible-women or special workers to do it. Is not this the solution of the problem? And should not this work be pushed more?

The testimony to the value of the training our students get from doing Sunday school work has no dissenting voice. But are we not giving them a very one-sided conception of Sunday school work, and preparing them to do very inadequate service in later church work, if we fail to teach them how to follow up their Sunday school teaching?

If we cannot arrange for visiting, however, let us in our normal classes emphasize the fact that this lack is a serious loss to our work, and that our ideal for our schools includes, wherever possible, aggressive endeavors to back up the child's Sunday school instruction by the creation of a sympathetic Christian atmosphere in the home.

No Sunday school having reported on home departments, no statement can be made of their value. Suffice it to raise the question whether or not the neighbhorhood could be effectively cultivated under this form of organization. Cradle rolls also were not reported. As for Loyal Temperance Legions, more have attempted that form of work, apparently with enthusiastic response; three schools report this form of work.

And now we ask, does this work pay? The most obvious result to us in girls' schools is the effect upon the students who enter it. Their development from

halting, embarrassed girls to self-respecting, capable teachers is one of the most striking of the many changes observable in their growth from girlhood to womanhood. This work directs their natural fondness for children into practical channels of expression, teaches them principles of child psychology that are valuable in their preparation for future home-life. It gives them new motives for their own Bible study. It furnishes the psychologically necessary outlet for their Christian enthusiasm. It gives respite from the artificialities of dormitory life and takes the girls where they can cultivate a a broad sympathy for all sorts and conditions of men. In various places graduates are voluntarily continuing this form of work, thus showing that their interest had not died.

This reflex influence on the teachers is alone result enough to justify the Sunday school work, but I think we should all feel that there was a great mistake somewhere if there were no results in the children to report. They do indeed improve visibly in personal appearance and general conduct. Parents have testified to this with words of gratitude, and even the police in one district thanked the teachers for the change in the morals and behavior of the children. The children, too, are grateful and even when they move away, do not forget their first teachers.

In fact, the frequent changes in the personnel of our Sunday school pupils, though discouraging from one point of view, is a sort of dispersion that bears results as of old far and wide. Evangelistic workers in the country find young men and women who know something of Christianity, having attended Sunday school when small. Truly one soweth and another reapeth. Yet, "many pupils continue in the

schools for years, becoming praying Christians, even if they do not become baptized Christians." And not a few become both, especially when home and church agencies unite with the influence of the Sunday school.

In many districts the Sunday school helps remove prejudice against Christianity; parents sometimes come with the children to listen; homes are opened to Christian influence in gradual and natural ways as well as in he sad instance of the sudden death of a little girl whose last words were about the Sunday school and her teacher there. In one centre a weekly meeting with resultant baptisms has been opened in consequence of the influence of a neighborhood Sunday school.

One report estimates twelve baptisms annually as the result of its Sunday school work. In another place, a woman not hereself a Christian, but who had attended a Sunday school when a child, sent in a request for a Sunday school in her own house for the sake of her children.

The prophets, poets and philosophers of the ages uphold us in believing in work for the children. "A little child shall lead them," "for of such is the Kingdom of Heaven." And those who lead the little child and put about him the influences that mould his character for the highest and best, are doing a work that shall abide through God's eternity, and in His providence prove one of the mightiest factors in the realization of the Kingdom of Heaven in Japan.

IV.

CHRISTIAN EDUCATION.

CHRISTIAN EDUCATION

THE RESULTS OF CHRISTIAN EDUCATION.

Rev. ALBERTUS PIETERS, President of Steele College, Nagasaki.

The present discussion is confined to schools for young men giving ordinary secular education of middle and higher grades. It includes theological schools only in so far as these are inseparable from the lower departments in their general effect upon society. Even within the limits thus assigned, the discussion can not lay claim to completeness; for not only has it been impossible to secure satisfactory information in regard to certain institutions now no longer in existence, such as the Hokuetsu Gakkwan, St. Timothy's School, and others; but, by some mistake, no statistics have been obtained, from the Rikkyō Chū Gakuin, (St. Paul's College) and from the Nagoya Eiwa Chū Gakkō.

We propose to discuss the results of Christian education under the three heads of statistics,* general influence upon the progress of society, and specifically Christian influence.

Taking as the basis of our calculation the number enrolled year by year in the Third Year Class, and the fact that this figure is commonly about half as great as the total number of boys who enter the school, we estimate that not less than twenty thousand

* Mr. Pieters exhibited two charts giving important statistics of the Christian schools in Japan.

young men have received more or less instruction in the Christian schools of Japan. This is a rough estimate but a conservative one. Possibly the number is as great as twenty-five thousand. Of this number approximately three thousand are graduates, either of the middle course or of a higher course, or both.

The percentage of graduates engaged in the various callings, so far as can be ascertained, is approximately as follows. Three per cent are in the ministry or in some other form of Christian effort, twelve per cent are teachers, five per cent officials, twenty eight per cent business men, farmers, etc., one per cent in military service, two per cent in various callings, thirty-five per cent are still at school, seven per cent are dead, and nothing is known in regard to the remaining seven per cent. These figures refer only to present occupations and conditions. Especially must this be remembered in regard to those in Christian work, for the number of those who have taken a theological course and for one reason or another are not now in the ministry is comparatively large.

Considered merely from a statistical standpoint, these figures are disappointing, both in the total number of graduates sent out and in the proportion who have given themselves to religious work. We must guard ourselves, however, here, as elsewhere, against an over-estimate of mere statistics—a sin for which King David was so severely punished. A more important question is what part the Christian schools, through their students and graduates, have had in the remarkable progress of the nation.

It is a striking fact that there are certain professions in which almost no graduates of Christian schools are found, and therefore certain departments

of life upon which they can scarcely be said to have had any influence. These are the military, medical, and legal professions. This is all the more noticeable as the latter two are just the professions in which, next to the ministry, the greatest numbers of graduates of Christian schools are found in America. No one acquainted with the conditions under which Christian education was for many years carried on will be at a loss to account for this phenomenon.

A considerable number of graduates are found in the callings classed in Japanese as "jitsugyo," which term includes farming, and the work of an artisan, as well as manufacturing and commerce. Nearly seven hundred of the graduates are in this class, most of them clerks and other employees in banks and commercial companies. So far as known, not one of them has accumulated a great fortune or holds a commanding position in the business world, but on the whole they are efficiently and faithfully contributing their share to the progress of society. Banking is the business most favored by them, and not a few are managers of banks, presidents of commercial companies, or in other posts of influence.

It is no doubt, from one point of view, disappointing that so many of our graduates choose secular callings. An earnest missionary would like to see large numbers press into the ministry. And yet, it will not do to take a narrow view of such matters. The earth is the Lord's and the fullness thereof. Unquestionably God calls men to the counting house as well as to the pulpit. No country ever needed more than this to have its resources developed and its industries reorganized. Such development and organization lie at the root of all its progress, and a Christian school has the same right as any other school to take

satisfaction in the fact that its boys are doing their share in this great and vitally important work.

The number that have gone into official and political life is smaller, being 117, but the proportion who have risen to prominence is greater in this field, and their influence upon the country has been more direct. Most of them hold positions of various grades of importance in city and ken offices, in the postal and customs service, or in similar lines of work, but among them are found members of the upper and lower houses of parliament, a mayor of Yokohama, the governor of Gifu Ken, the postmaster of Nakasaki, and numerous holders of offices in the diplomatic service, from that of Minister downwards.

It is, however, in the world of ideas rather than in business or official life that the graduates and former pupils of mission schools have especially distinguished themselves. Even when such graduates are not Christians, it is easy to see that this impulse to consider ideas as more important than dollars is the legitimate fruit of the Christian education. Nor is this by any means an inferior contribution to social and national progress. Fundamentally, the difference between Old Japan and New Japan is a difference in the prevailing ideas. The natural resources are the same. The character of the people, also, can not have undergone a magical change. The intelligence, energy, loyalty, and docility which so largely account for their recent progress were all there before. Japan under the old regime was comparable to one of those valleys in the Rocky Mountains, where conditions of soil, temperature and sunshine are well nigh perfect, but which are comparatively barren for lack of water. Let an aqueduct be built and the richest crops reward the labor of the husbandman.

As the water flowing through the aqueduct transforms a scene of barrenness and desolation into one of fertility and beauty, so the new ideas which were introduced into Japan during the first part of the last half century,—ideas of liberty, equality, and popular rights, ideas of the value of the individual, of the dignity of woman, of the purity of family life, etc. have transformed this empire from the comparative barrenness of the Tokugawa era into the wonder of the world.

If the new ideas thus introduced may fitly be compared to the lifegiving water, what is the aqueduct? It is that which contains and conveys the ideas,—in other words, the foreign language—in this case, the English language. It follows from this that no one is a greater benefactor to society than he who builds this intellectual aqueduct, Viewed from this standpoint, the mission schools take their places among the most influential and benefluential and beneficent agencies that have contributed to the creation of New Japan.

From the first educational work done by Dr. Verbeck, Dr. Brown, and others, down to the present, the teaching of English by the missionaries, both in and out of the regular school organizations, has brought in a flood of new ideas, so that the sign "Importers of New Ideas," might appropriately be hung over the gate of every mission school. At present there is hardly a middle school that has not one of our graduates among its English teachers, and there is not a mission school but has sent many such men into the teaching profession. Among the professors of the koto gakko and koto semmon gakko, (high and special schools) also, are not a few men from mission schools, while they are found even as professors in the imperial universities.

This importation of new ideas is carried on also by newspapers and magazines, and here the influence of mission school graduates is very prominent. Indeed, they may be said to have started magazine literature in this country, for the pioneers in this line were Mr. Tokutomi Ichiro, with his "Kokumin no Tomo," Mr. Uemura Masahisa, with his "Nihon Hyoron," Messrs. Shimasaki, Togawa and Hirata, with the "Bungakkwai." All these received their education in mission schools.

Neither is this interest in journalism a matter of ancient history. Down to the present, many of the latest graduates of Christian schools go into journalism and many of the most influential periodicals employ them.

The following is a hastily constructed and imperfect list of journals having graduates of Christian schools as editors in chief or as members of their staffs: The Mainichi Shimbun, The Kokumin Shimbun, The Hochi Shimbun, The Osaka Asahi Shimbun, The Nagoya Fuso Shimbun, Kagoshima Nichi Nichi Shimbun, The Chinzei Nippo, The Tokyo Asahi Shimbun, The Yorozu Choho, The Kahoku Shimpo, The Sendai Nichi Nichi Shimbun, The Jitsugyo no Nihon, The Eibun Shinshi, The Boken Sekai, The Bunko, The Waseda Daigaku Shippan Bu, The Chuo Koron, The Taiyo, The Jinsen Chosen Shimpo, The Moji Shimpo.

When we consider what graduates of Christian schools have done in the field of authorship, we meet with an astonishing record, which space allows us merely to touch upon by pointing to Mr. Shimasaki Toson, the poet, Mr. Matsumura Kaiseki, the lecturer and historian, the late Dr. Onishi Iwao, eminent as an author on topics connected with education and

psychology, and Mr. Tokutomi Kenjiro, the novelist. These men and others like them have led the way in creating a new litarature for Japan, a literature that is fast familiarizing the whole nation with the best ideals of the West, and the influence of which upon the national thought and character is simply beyond all calculation.

The direct Christian influence of our schools must be considered under two great divisions; the influence exerted upon the individual student, in moulding his character and leading him to genuine faith, and the influence of these graduates upon the establishment of the kingdom of God in all its forms. The few schools which have ventured to submit statistics of conversions show a very good record. The Doshisha claims 2,000 baptisms among about 6,000 students who entered the institution. Tohoku Gakuin reports 240, Momoyama Chu Gakko 104, Kwanzei Gakuin, 150, and Chinzei Gakuin 700. These are necessarily estimates rather than exact returns. One would take greater satisfaction in these figures were there not so much, and apparently such well founded criticism of many of these converts after they leave school.

Extensive inquiry among pastors and Christians workers has brought to light, indeed, numerous cases where such graduates are pillars of the church, an inspiration to the pastor and an example to believers; but on the whole the pastors are not able to make such reports. On the contrary, they complain of the fact that many graduates take no interest in the church or its work, that they are very worldly in their manner of life, that not a few are a scandal even to unbelievers, and that some seem immune to any Christian influence, not only in spite of the fact that they have been educated in Christian institutions but

even on that very account, as if they have once for all had enough of the matter.

However, here, as elsewhere, it is of the greatest importance to distinguish the characteristic and significant phenomena from those of a general nature. The causes that make men irreligious, immoral, and selfish are obvious. They operate within as well as without the circle of those touched by Christian education. That many of the graduates of Christian schools should be men of very common clay is neither surprising nor especially significant. It is otherwise when some of them, young men who entered school with the views and ambitions of their fellows, leave it with religious principles that transform their lives. Here is a phenomenon that requires explanation and demands recognition, be the cases many or few. It is not a question of numbers but of values. The diamond digger takes no account of the worthless pebbles, but treasures the gems.

To trace adequately the influence of Christian education upon the Christian church in Japan would be to write a history of that church. The first organization effected was composed almost exclusively of students receiving instruction from the missionaries. The influence of the Kumamoto Band upon the Kumiai churches is too well known to need more than a passing reference. Hardly had the students completed the few years of preparation when they stood forth as the leaders of the Christian church, and to-day one cannot mention the name of the men most honored and influential in the great denominations without calling the roll of graduates of mission schools.

Especially were the first fifteen years of organized Christian education, from 1872 to 1887, extraordinarily fruitful in men who combined conspicuous

ability and earnest faith. That the first few years should have produced men like Messrs. Uemura, Ibuka, Tamura, Ebina, Miyagawa, Honda, Motoda, and numerous others, is from every point of view remarkable. The time has not yet come for fully estimating their services, but at least this may be said that, as at the time of the Reformation, God gave a galaxy of great men to the church, so He enriched the early church in Japan with a group of men of unusual power.

The later years have not been quite so fruitful. As the seven years of plenty were followed in Egypt by seven years of famine, so a period of about fifteen comparatively lean years in Christian education succeeded that wonderful first period. Constantly, however, men have been coming forward, and especially among the younger men there are many of great promise. It is to be regretted that so few of our graduates have entered the ministry, so that those who studied theology after taking the full preparatory course in a Christian school constitute only about ten per cent of the ministers and evangelists now at work. This ten per cent, however, are found largely in the influential churches, and in the various forms of activity which represent and interpret Christianity to the world.

Take the Christian press. Next to the pulpit nothing is more indispensable to the church. Investigation shows that without the graduates of Christian schools there simply could not be any Christian press. All the editors in chief are from such institutions, almost without exception graduates of both lower and higher courses. Most of the assistant editors and contributors received their education at the same schools. The Shinjin is the only pro-

minent Christian magazine that has a large majority of writers from other schools, and even there the two chief men are from Christian schools.

The same thing is true of the Y.M.C.A. movement. This organization has sought and found a number of excellent men from government schools, but beginning with Mr. Niwa, a Doshisha man, who has been so long and intimately connected with building up that movement, down to the present time, a large proportion of the workers have been from mission schools. During the Russo-Japanese war, when the Y.M.C.A. tent work excited the favorable comment of the whole world, it was found that out of twenty-two Japanese secretaries at least fifteen were from mission schools.

Perhaps one would hardly look for the influence of Christian education in the Salvation Army, but who can doubt that whatever success the Army has enjoyed in Japan has, under God, been largely due to the personality and enthusiasm of Mr. Yamamuro Gumpei, the editor of the Toki no Koe? Mr. Yamamuro writes that several of the most efficient workers now in the Army have come from the Christian schools.

How is it with hymnology? One of the most striking and far reaching facts about recent mission history is that during the last five or six years two hundred thousand copies of the union hymn book have been sold. The Japanese work on that hymnal was largely the work of two men, one of whom was from Aoyama, and the other from the Doshisha.

Organized only a year or two ago, one of the most vigorous branches of Christian work is the Sunday School movement. The three Japanese leaders most conspicuous in that work to-day are respectively from Aoyama Gakuin, Meiji Gakuin, and Kwanzei Gakuin.

It is the same story over again when we ask who are the leading spirits in the great temperance movement, for both Mr. Ando Taro and Mr. Nemoto Sho were students under missionary influence, the former, before the formal school organization took place, studying under Dr. Brown, and the latter in the first stages of the Meiji Gakuin.

To sum up what has been said, the results of Christian education are disappointing in the following particulars, in the fewness of the graduates, considering the number and equipment of the schools and the length of time they have been at work; in the failure to influence to a deep religious conviction such a large proportion of the students; in the unsatisfactory character of many who profess conversion; and in the fewness of candidates for the ministry.

On the other hand, the services of Christian schools to society at large and to the Christian church have been abundant and valuable. Their graduates have contributed largely to the material, intellectual, and moral development of the nation, as business men, officials, teachers, and editors. Their influence has inspired the new literature of Japan, has vitalized its new civilization with spiritual ideas, and has been prevailingly on the side of righteousness and purity in national, family, and private life. Christian education has given birth to the Christian church, has supplied it with leaders, literature, and hymnology, and has made possible well nigh every form of its manifold activities. As the strata of rock beneath the fertile fields, although themselves invisible and forgotten, yet underlie and sustain the soil, so Christian education underlies and sustains Christian civilization and the Christian church.

THE FUTURE OF HIGHER CHRISTIAN EDUCATION IN JAPAN.

Rev. K. IBUKA, D.D., President of Meiji Gakuin.

Mr. Pieters has already dealt in detail with the past of Christian Education in Japan; and President Harada will later treat of theological education, so there is no need for me to touch on these phases of the subject. But there are so many problems connected with the future of Christian education alone, that I cannot hope to deal with them all in detail in the time allotted me; hence I shall leave out all reference to female education, leaving that for the Women's Section of the Conference; and all reference to primary education, including the kindergarten, the home school, and the elementary school—not because they are unimportant—but because there is one problem, surpassing all these in importance and urgency, which demands attention, viz.; What is to be done with reference to Higher Christian Education in Japan?"

By the famous "Instruction No. 12" of the Department of Education, which was issued August 3, 1899, the Christian middle schools were plunged into a difficult position. Three of them, Meiji Gakuin, Doshisha and Aoyama Gakuin sacrificed all the special privileges granted to recognized middle schools, such as easy entrance for their graduates into the higher schools and the postponement of conscription, rather than be disloyal to their Christian principles.

This Instruction of the Minister of Education reads :—" It being essential from the point of view of educational administration, that general education should be independent of religion, instruction in religion must not be given and religious ceremonies must not be performed at government schools, public schools, or schools whose curricula are regulated by provision of law, even outside of the regular course of instruction."

The object of this is evident at a glance. There is no doubt good reason for not allowing the government and public schools to give religious teaching. But what valid reason can be given for prohibiting the private schools from giving religious instruction? Convinced as we were of the arbitrariness of the order, for several years we pressed negotiations on the matter with the Department of Education, and finally the above named three schools won the recognition of the Minister of Education as being of the grade of government middle schools and above.

From this there followed logically the granting of favorable connections with the Government special and higher schools and the postponement of conscription.

Thus parents and guardians once more were able without anxiety to send their wards to our Christian schools, and a hopeful future opened before us. If by any misfortune the authorities had persisted in their original attitude and refused to grant any of the above mentioned privileges, then our schools would inevitably have ceased to play any part in the middle grade educational system of the country.

But by the help of Almighty God, we escaped that fate. The Department of Education at length took a liberal attitude, and by the present rules the state of

our schools does not differ essentially from that of the Government middle schools. The result is that the Christian secondary schools throughout the country have all the students they can accomodate.

But there is one grave problem still quite unsolved: What shall we do about higher education? What provision shall we make for those graduates of our middle schools who wish to continue studying in a higher or technical school under Christian influences?

Of course this is no new problem. Christian educators have from the first wrestled with it. As attempts at its solution Doshisha has established its special department; Meiji Gakuin and Aoyama Gakuin have their higher departments; Rikkyo Gakuin has its college department, and the Tohoku Gakuin has its special department.

But the question is, can we be satisfied with our present equipment? Can we attain the objective of Christian education? Can we satisfy the educational demands of the nation? Or is there not needed some complete organ of higher education? In other words is there or is there not a need for a real union Christian University? Rikkyo Gakuin and Doshisha are already said to have plans for developing into a university, and it is safe to say that every Christian school in the country feels the need of such a union University.

The reason is simply this: In Japan to-day conditions are such that a graduate merely from an ordinary higher school has a very hard time to make his living. Even graduates of the splendid Imperial Universities find their path strewn with thorns; all the more, men who have only completed a higher school and have no specialized training. Herein lies the reason for the scarcity of students in the present

higher departments of our Christian schools. The explanation of the comparatively large number at Aoyama is that its graduates in English can secure teachers' licenses without examination. Hence I assert that our Christian educational system at present is like a body without a head.

But some one may protest: Have we not Imperial Universities already in Tokyo and Kyoto, and are not now being established in Kyushu and the North? And moreover, have we not such universities as Waseda, Keio Gijiku, and all the Government Universities, Commercial, Technical and Agricultural colleges? Where, pray, is the need for still another university?

But to answer this we must answer a still more fundamental question: Is there any need in Japan for education based on Christian principles? Viewed from the standpoint of national education, not only the Christian university, but also the Christian middle and higher schools are quite unnecessary; indeed, are an impediment. But since to men of our convictions, education based on Christian principles is indispensable, we cannot be satisfied with our present equipment, for with it, it is absolutely impossible to reach our goal.

Why then, is Christian education necessary in Japan? Time will not allow me to give exhaustive reasons, but in brief, they are:

1. We Christians need Christian schools for our children. For the schools of Japan—government, public and private alike—are not only indifferent to religious education, but not a few of them are anti-Christian in spirit. It is a great hardship to have to commit our children to such schools. We earnestly desire to educate them under Christian influences, not only in the middle school but up through the univer-

sity and thus to nurture in them a thoroughly Christian character.

2. We Christians feel it incumbent upon us to spread Christianity over the whole world as far as lies in our power, and especially to evangelize the whole of our own country. And we desire this, not merely as Christians, but as patriots, we believe it to be for the highest welfare of the country. We believe it is impossible without Christianity to promote the highest character in our countrymen.

And when it is asked: How shall we Christianize Japan? the answer of course is: First of all, by direct evangelization. But to limit the means to this is a shallow conception. If we are aiming to influence a people truly and deeply, the leaders of the people must be influenced, and then the ideas and ideals of the whole people will be Christianized.

In other words, the men who hold the reins in every realm of society must be given a Christian conception of the world, and must be cultured in living by the principles of Christ. To achieve this, it will not be enough simply to proclaim the Gospel to the people at large: there must be the very highest educational institutions where men of strong Christian character can be bred and trained for leadership.

The question then arises: How shall such a university be established? Whence shall the money be derived or the faculty be secured? These are practical questions. If one denomination could supply both men and the money that would be the simplest solution. But at present I fail to see any denomination which could furnish the requisite funds. Then the second proposal would be to let a number of denominations combine to found such a university. This is not utterly impossible. But at best it is hardly

practicable, I fear. At best it would be fraught with countless difficulties. Accordingly I heartily favor the third method, namely, a university entirely unattached to any denomination. I am firmly convinced that such a university would at once open up a door of hope for all our Christian school graduates.

The first and greatest problem is how to get the funds needed. For at the lowest estimate, five or six million yen would be required to begin with, and generous sums would be needed for current expenses. This may all sound like building air castles. But we cannot doubt the resources of God. If the need really exists and if we have genuine faith, God can assuredly provide a solution. Already in Japan itself several gifts exceeding one million yen have been made for educational institutions. For the money we may safely look to the unsearchable riches of God and the gifts of friends in Japan and abroad.

In conclusion I earnestly hope that this Conference will unanimously adopt a resolution recognizing the need of such a Christian university and appeal to the generous support of philanthropists at home and abroad to make it possible.

A CHRISTIAN UNIVERSITY.

Dr. K. Sasao, Professor in Tohoku Gakuin.

When I received the programme I felt that there would be no place left for my remarks; the preceding speakers would have stolen my thunder. And it has been just so. Yet listening to their addresses, I have felt that we ought to rejoice over the achievements of Christian education in the past fifty years, for it has made a great contribution both directly and indirectly to the nation.

I would like especially to thank Mr. Pieters. He made plain to us two of the most important contributions. But the present relative position of Christian education is alarming. Once it led the country, but how feeble it is to-day! And as to the bettering of this condition we have heard several addresses.

In particular, Dr. Ibuka, the President of Meiji Gakuin has urged the need of a Christian University, and Dr. Harada, President of Doshisha, has pleaded for a theological seminary of university standing. I too have thought much about the establishment of a Christian university. But how shall we actually secure such an institution? It must not be a mere air castle. No one has spoken on the question how such a university can be started, so I shall attempt it.

To-day, almost all the graduates of our Christian middle schools wish to enter a higher institution.

We should provide such an institution. But what kind of a higher institution should we establish at first? I believe it ought to be a medical college. The most urgent need is a medical institution which would rank with the Imperial University. It is not our aim to compete with the Department of Education, but rather to contribute something distinctive and valuable to the people of Japan. And the establishment of a medical college is very important.

You may think that what I am speaking of is visionary but it really is comparatively easy to accomplish. We say "university," "university," but it would take large funds to start one. To gather funds for the medical department is the easiest way to start. For a medical college must necessarily have its hospital and then that hospital becomes one of charity, and this will belong to social benevolences and both Christians and non-Christians will unite to support it. Thus its sphere of influence and of support will both be enlarged.

From ancient times the art of medicine has been associated with charity, yet to-day the motives of young men who enter the medical world are often low. I cannot but wonder how many doctors are practicing medicine from charitable motives.

I am not speaking without hope It is not only American and English Christians that have a deep interest in the work of Christianity in this country. Christians in Germany are also in sympathy with us.

Last year when I went to Germany I called on former friends and professors and was surprised to find that many Christians felt a keen interest in Japan, despite irresponsible talk of the "Yellow Peril," and the dislike of Germans for the Japanese. These

sympathizers though few in number, have formed an organization to assist us in Japan.

In science and the art of medicine Germany still holds the first place. So although we should collect funds from various countries, the teachers for the medical college should be sent to Germany so that they may come back fully prepared for their posts.

Now as to theological education, there have been many addresses, yet I would add that since the object is to train men for the ministry, to the central study, theology, should be added such studies as philosophy and literature. And as an outgrowth of the theological college let the College of Literature be developed. I believe that gradually a Christian university could thus be created.

We who are engaged in Christian education ought not to be disheartened. There are many who say that students who graduate from Christian institutions have no way of earning a livelihood; but this indicates a wrong objective. We ought to supply what is lacking in the national system of education, namely the nurturing of character.

Our first duty is to excel in moulding the students we now have, and then greater opportunities will open up before us.

THE SMALL COLLEGE.

Rev. F. U. Scott.

Up to this moment I hoped Dr. Sasamori would be here. However, before leaving Nagasaki, I asked him upon what subject he intended to speak. Knowing his attitude on the subject, of the inadequacy of our present Christian education, I venture to represent him, though of course I cannot expect him to stand sponsor for these hurried remarks.

I plead for the small college having Government recognition and able to give a degree; the college which corresponds to the denominational college in America; the college where the classes are sufficiently small to enable a teacher to take a personal interest in each student; the college whose degree (Rengakushi) nevertheless corresponds to A. B. in America. Of these colleges, or semmon gakko, there are now 21 in Japan. Of which 1 is Christian, 8 are Buddhist and the remainder outside this discussion.

Some will say the higher (kōtō) departments in our mission schools are sufficient. This is easily disproved by the fact that literally thousands of young men are turned away from higher schools every year, but they do not come to us. Last year in Nagoya alone 2,384 applied for admission and only 513 could be admitted. Did the remaining 1871 flock to our schools? Not at all. We do not meet their demands. The mission kōtō school makes no strong appeal to the average boy.

Others say the Imperial University is enough. Yes, that is ideal, but the imperial universities are not noted for the production of Christian workers. It has been said that of all their graduates only two or three have decided to give their lives to Christian work. In six years in Japan I have seen but one. We cannot look to that source for workers. Thus for popular Christian education we are shut up to the middle schools.

There are several reasons why we ought not to stop with the middle schools.

1. I they give us unequipped workers. What kind of pastors would we have in America, if we took boys at the end of the third year in high school and sent them to theological schools? Christian educators have no right to send men out into life's battle armed with bows and arrows.

2. We need the small college in connection with our middle school in order to get leaders. With the college boys' leadership the younger boys develop wonderfully, but left to themselves they are almost leaderless.

3. The end of the middle school finds the boys at the very crisis of adolescence. Every educator knows about that wonderful, mystical period in a boy's life when the moral nature fairly leaps forward; when he has wonderful ideals of right and wrong; the time when the deepest spiritual impressions are made. And if we stop with the middle school our Christian boys leave us at the most critical period of their lives.

The farmers of the North Dakota Red River valley wheat belt sow their seed, and for months they watch it grow in glorious greenness without anxiety on their part, but there comes a critical time when a cloudless night means almost certain frost, and then with dread

anxiety they scan the thermometer in the small hours of the morning waiting to see if their summer's work is all to be lost. We have sown the seed in the middle school and have watched splendid progress through the years. Why do we let them leave us at the most critical of all times?

The college I plead for includes really six years work above the middle school, three years higher preparatory, and three years college work; the former, however, may, with Government sanction be shortened to a year and a half, thus making four and half years above the middle school. I think five years is better. The conditions the government imposes are not difficult, in fact they are liberal.

Two objections may be raised. First, that we cannot get students, and second, the expense. As to the first, there will be no trouble if we give them the proper inducements. How can you expect them to stay with us unless we give them something worth while? What justice is there in asking a student to stay for conscience sake in a school which gives him no standing and no degree? How many college students are there in American college who would continue through the course if there were no degree?

They tell of a bishop who was being entertained at a home where there were two charming daughters. They took him trout-fishing. On the bank of the stream they met are old fisherman who, wishing to be friendly said:—"Well, partner, what luck?" The bishop said, "Well, my friend, I don't know much about this kind of fishing. I am a fisher of men." The old fellow lcoked comprehensively at the young ladies, and said: "Well, you've got the right kind of bait all right." We shall have no difficulty in getting students if we give them something worth while.

And the time is coming when a mission college degree will be considered valuable.

Of course the great question is where to get the money. If the college is run in connection with the middle school the expense can be lessened, for some of teachers can teach in both departments, and much of the equipment can likewise be used in both. Then the large income from the middle school helps to make it possible to run the college. But the way to get the money is for Japanese and missionaries to unite in asking the mission boards to send us the needed funds until such time as they can be endowed like similar American colleges. It is high time the stigma of degreeless schools was wiped out. The Christian church ought not to let slip this golden opportunity of reaching the adolescent youth of this adolescent country, for it is now or never with Japan.

Rev. C. H. B. WOODD, M.A.

As my speech is limited to seven minutes I will confine my remarks to the question of the advantage or otherwise of mission schools of middle school grade placing themselves on the footing of ordinary government schools, accepting such privileges and limitations as go hand in hand.

It is true that at the present time the question has lost much of its interest, in that a special license can now be obtained by schools which can show that they are of grade equal or superior to that of a government middle school. This entitles their graduates to postponement of military service and in fact removes practically all disadvantages vis-à-vis graduates from government schools.

A few years back, however, the question was a very vital one; and at this point I cannot do better than quote from a pamphlet recently issued by the Rev. Theodosius Tyng, late of the American Episcopal Mission, in which, in the course of surveying his thirty years work in Japan, he writes:—

"As this license was applied for by Momoyama School before I was appointed Principal, I may be allowed to say that I have always felt a great respect for those who took this step in the face of what was the almost unanimous opinion of missionaries at the time, that a mission school was, so to speak, lowering its Christian flag, by submitting to exclude religious

teaching from its compulsory curriculum in virtue of receiving full middle school privileges."

Why missionary opinion has been largely so unanimous on this point is a little difficult to see, because probably the majority of those who held this view had been brought up in the United States of America, where, if I am not mistaken, no religious teaching is given in state schools; and they are thus familiarized with the idea of a state, albeit even a Christian state, not taking part as a state in the inculcation of religious truth.

Though such a system in the opinion of many, or all of us present, falls short of our ideal, yet I think we ought to feel sufficiently thankful where such a state system at any rate offers no opposition to such religious teaching as the school management care to offer to the scholars before or after regular school hours; and I feel that we ought to have decidedly less inclination to entertain scruples as to the placing of our schools under such a system in a non-Christian country like Japan than in a country which is a member of Christendom.

Such indeed was the feeling of the English Church Missionary Society. We applied for and received a Middle School License, and have had no cause to regret our line of action.

It has led to the number of boys growing from less than 100 in 1901 to 450 at the present time, and our present number is only limited by our accommodation space.

Side by side with this, the general efficiency of the school has increased in every direction. It has been easier to attract to us, to keep with us, well qualified Christian masters: and last but not least, with their co-operation it has been rendered possi-

ble to organize a system of voluntary Bible classes held for half an hour before school on four days in the week, which at first, to our delight, were attended by perhaps one-third of the boys; then by as many as two thirds or even three fourths; until last term almost the whole number of boys in average attendance at school were also in regular attendance at the Bible classes. The difference in the totals of these attendances only averaged two or three to each class.

Our present system, in fact, comes very near in practice to our English state system in which religious teaching is a recognized part of the school curriculum, but yet there is a so-called 'conscience clause' whereby no boy is placed under any school disability by his failure to attend the religious classes. The license was granted 1902 (Meiji 35).

In the middle of this year (1899, or Meiji 32) came a serious panic among those engaged in Christian educational work in Japan. The Minister of Education had issued an "instruction" to the governors of the various prefectures, directing them to see to it, that no religious instruction or worship should be permitted in schools having government licenses. This differed from former "instructions" in no important respect except that it was in some way made public. Being a private "instruction" to the governors, no one else was in any way obliged to take cognizance of it. The chief result of its publication was to bring down upon the Minister a storm of denunciation in the newspapers for his bigotry. Similar instructions in earlier times had been largely disregarded in practice.

This one was in great part officially explained away, so that it became only an application to religion

of the general rule of the Department of Education that no teaching should be made compulsory upon students that was not included in the official curriculum laid down for middle schools, or especially sanctioned by the Department. Prayers and instruction went on as before in my rooms without objection, and could just as well have been held in a class-room or assembly room if we had wished to have them there.

I found the indignation and alarm among the members of the conference very great. Resolutions, which I did what I could to oppose, both in the committee appointed to consider them and in the conference itself, and which if followed would pretty nearly have destroyed both St. Paul's and the Nara School, were passed by a large majority. Several mission schools returned their government licenses, and were greatly injured thereby.

Happily, the close of the agitation left our own mission practically unanimous in the opinion that the licenses of our schools ought not to be given up, and the result, as far as St. Paul's was concerned, was that from having been about the smallest of the schools supported by the older missions, it became not only the largest in numbers, but greatly gained in moral and spiritual influence. Not long after this the boys' schools established by the Church of England Mission in Osaka applied for and received, to its great benefit, a government license, and other schools, which had relinquished theirs, later received them again.

PROFESSOR E. W. CLEMENT.

The one point which I wish to emphasize is that Christian education in Japan must have distinctive features and must not try to compete with the Government on the lines of the official system. Let me explain what I do *not* mean, and what I *do* mean, by this statement.

In the first place, I do not mean that competition is not a good thing. In political economy, it is affirmed that "competition is the life of trade"; and the statement is true within certain limits. I believe that, in education, competition is the life of learning also, within certain limits. I do *not* mean such competition as will cause one school to use improper means to draw away students from another school, in order to destroy that school. But I mean such healthy competition as will compel all schools to be constantly improving, in order that they may maintain their position. In short, I believe, not in *destructive*, but in *constructive*, competition; in such competition as will not pull down one school that another may rise, but will build up all schools that are really worthy.

Now, such proper competition or this will naturally arise, if Christian education emphasizes points distinctive from those emphasized by the government system. And in Japan there are peculiar conditions

which are favorable to a policy of this kind. The official provision for education is lamentably insufficient; therefore to get students for a good school, it is not necessary to enter upon a course of destructive competition.

The government system of education is necessarily uniform, inflexibile, hampered by red tape; it is therefore possible and desirable to have some educational institutions with greater variety, flexibility and freedom in courses of study and methods of instruction and discipline. Of course, we must recognize the fact that it is necessary to conform to government regulations, in order that a Christian school may obtain a good status. But I am convinced that the educational authorities must also recognize the fact that it is unnecessary to demand a slavish adoption of a uniform system, and that it is wiser to permit considerable freedom in carrying out the details of a general plan.

Now, since the supply of schools is insufficient for the demand, it is necessary that public institutions should provide accommodations for the largest possible number. Therefore, these schools are crowded, and classes are very large. There are few public school teachers who do not complain that their school is too large to be properly managed, and the classes are too large to give opportunity for satisfactory work to be done by either teacher or pupil. Of course, this objection loses its force, where the teacher is only a lecturer; but on that point also higher ideals are desirable. *The teacher should be more than merely a lecturer, and the pupil should be more than merely a copyist.*

These thoughts suggest to us the very point on which Christian education in Japan may be absolutely distinct from public education. There is a grand

opportunity for emphasizing the principle of *a small school with small classes*, so that each individual pupil may enjoy the privilege of training and development to the fullest degree; but, of course, the objections to this principle, especially the financial one, must not be overlooked.

But the financial obstacle may be overcome by means of annual grants or endowment funds, which may be obtained, here or abroad, from friends who would be only too glad to assist in such a laudable work This point was emphasized by Dr. Barton, when he was in Japan, that Christian institutions of learning should be willing to have a smaller number of students and do better work for each and all of them. In this way, the Christian schools would care less for *extensive* than for *intensive* influence. And by this means they would more easily be enabled to carry out their other distinctive principle of emphasizing moral and spiritual development and character-building.

MISSION SCHOOLS FOR GIRLS.

Miss N. B. Gaines.

If the only questions to be considered were the influence of mission schools in the past, one need point only to the strong Christian women today taking their places in the homes, in education, in all work where truth, righteousness and justice rule,—sending out their benign influence like a sweet incense reaching every class of people: these women who had their early training in Mission Schools. They have been pioneers in breaking away from old traditions, seeking true freedom for woman, the freedom that allows her to be her highest and best self, while willingly laying all upon the altar of her home and her God. There are among us some of the mission school trained girls, now women honored by their people, and women whose fame and devotion have gone beyond Japan, women whom all feel honored to call friends.

That mistakes were made, that much of the training of the past seemed useless to the Japanese girl, no one will deny. Through the association with those of different training, different ideals, reading books in a new language, with an understanding of their contents, girls trained in mission schools gained a new vision of woman, and her place in society.

Her own written language was foreign and acquired after long and toilsome years, spent in mastering thousands of characters, which gave her less food, than the comparatively easy foreign language gave. Hence the just criticism that mission school graduates, in

many instances, while well educated and strong in character, were not good Japanese scholars.

In a country where the educational standard has come to mean so much, one wonders what would have been the status of the Christian Church today had it not been for these schools in the early years, helping girls to *live* practical Christianity. They have been worth all spent on them, both as regular educational institutions and as institutions for training Christian workers.

Concerning the past, no one raises a question, but Japan is the one country of the Orient, which while giving due respect to the past, and honoring the former stages of development, that made her present civilization possible, fixes her eyes on the future; and, from the past, gains wisdom to interpret the problems which will arise in coming years.

Mission schools can not rest on their past while the educational world of Japan is alert to all that is best, whether of the Occident or of the Orient.

The policy of the mission schools of the future must be decided largely by the policy of the educational world of Japan,—by the needs of the people. It is no longer theirs to set the educational standards, but to adjust themselves to those demanded by the government.

The question comes, Is there any longer a mission for mission girls' schools in a land where education is so general?

If the mission schools can not be equal to the government schools in teaching force, and in equipment, and can not turn out students equally good in the Japanese language, then there is little need for mission schools, whatever may be their strong points, for parents will not trust their girls to them. The

Japanese course being equal to that of the government schools, then the standard of English and music ought to be higher than it is possible for an ordinary government school to have. The training in morals ought to be higher and more practical than it is possible to give in schools where classes are larger, and the personal touch between teachers and pupils more difficult. The mission school ought to be able to give the best Eastern as well as Western thought in ethics, as they claim to be founded upon the teachings of the great Teacher of teachers.

An institution that claims to be worthy of the patronage of the people must give the best that can be had in every line, if it is to be a great moral institution. Nothing can take place of good honest work in every department. A poor standard in scholarship can not be overbalanced by a great number of hours spent in moral teaching.

Until recent years, good work only was recognized and graduates from any girls' schools were allowed to take examinations to enter higher institutions of learning, or to try the examinations for teachers' licenses. Now that only those schools recognized by the Government can obtain these privileges, the question comes to be that of the place of influence of the mission school. Shall they be placed in the class of miscellaneous schools, along with sewing schools, and other private schools springing up everywhere, which have no recognized standard? One has only to glance at the situation in China to realize the advantage to the cause of education of a government standard.

There seems but one course to pursue if the mission schools are to hold a place of influence in the educational world of Japan, that is, to get Government recognition. Without Government recognition teachers cannot

hold their places as leaders in education, however good their work may be. Every mission school has its teachers who have given up, or refused positions in government schools, where promotion and pension are as sure as in the military or civil service, that they might serve the cause of Christian education.

Replies to questions sent out to various mission schools reveal the fact that all, with the exception of a very few in the open ports, feel the necessity of government recognition and in some cases it seems imperative. Test cases prove that this can be obtained without sacrificing religious freedom. This being the case, it would seem wise for all mission schools through the koto jo-gakko, (high schools for girls) to be unified as are the government schools.

A few schools, because of traditions of the past and local demands, may be able to go on independently of government recognition, but these are the exceptions. In Japan the government outweighs every other influence, a fact no one can ignore. The schools that draw the best class of pupils must adjust themselves to the government standards. In the koto jo-gakko curriculum there is little one would care to change for the foundation of a general education.

After all it is the personality of the teacher and his ability to teach that really educates. Subject matter should be as wax in the hands of the teacher from which to mould ideals that will help the Japanese girl to adjust herself to her environment, so that she may be strong to meet temptation, to overcome difficulties that will meet her on every hand, in the freer life that has come to the Japanese woman.

Greek classics may be more illuminating than Chinese characters, but the Japanese girl may get on without the former, and be classed with the educated,

while the lack of the latter, places her with the uneducated, whatever may be her other accomplishments. If mission schools can not be up to the government standard in every way, then in all honesty let them close their doors, and not bring discredit on the mission boards of the great Christian Church.

Much has been said of the smaller number of girls seeking entrance into higher girls schools last April. When full statistics are in, it is possible that the number entering school is not less, only a falling off in the centers.

Since the Russian war, the necessity for many girls to support themselves or their families, has introduced the working-girl, or business woman, to the public The need of practical education is coming to the front; a question not to be ignored, when we consider the large number concerned. To meet this need, schools without a recognised standard are springing up, and girls are being drawn in with the hope of speedily gaining practical knowledge, that may enable them to enter the ranks as wage-earners. But these schools will probably not stand the crucial test of time.

The change in the common school from the four years' course to six, assures the fact that the majority of the brighter girls will enter the koto jo-gakko. The koto jo-gakko girl of to-day is mother to the college woman of the future. If any engaged in school work are inclined to be discouraged at the outlook, take a summer vacation visiting teachers' institutes held in every part of Japan; see the hundreds of eager teachers, spending their short vacations seeking more light. Remember that these teachers represent schools from which the koto jo-

gakko draw their pupils. Mingle with these teachers; talk with them of the great educational scheme of Japan, of which they are the foundation. Listen to their hopes; sympathise with their difficulties; show them some of your own; explain to them what you are trying to do. New life and hope will enter your veins, and enthusiasm that cannot be thrown off will take possession of you.

Unified through the koto jo-gakko grade, and higher departments of the same, with their graduates enjoying all the privileges accorded to government recognised schools, it would seem that mission schools are entering a larger world than was possible in the old unrecognised days. Above the koto jo-gakko, comes the opportunity for specializing.

Each school must study its environment, understand its needs, and meet them. Superintendents of education in different provinces on the whole speak well of mission schools, and think there is a place for them, because they can keep up a standard for English and music impossible in government schools. All urge a more thorough course in Japanese.

Not forgetting the things of the past, through the open door to broader planes of influence than in the old unrecognised days, a wonderful vista opens to the mission schools. With the calls of Korea, China, and all the Orient, for trained teachers, have mission schools no larger opportunities than in the past? Is there no need of their contributing to the supply of primary teachers? Shall they, with all their facilities, allow local training-schools with a far lower curriculum, to supply the much needed assistance in the primary schools? Shall mission schools contribute nothing to the music of the public schools? Shall they fail to open their doors to Korean or

Chinese student? Shall they fail in the larger call to send trained teachers to Korea? Has the world ever seen a greater movement than the educational movement in China and Korea?

That Japanese Christians and Korean Christians have a mighty work to do in bringing the two countries together, no one can doubt; and what factor can be greater than the Christian teacher? Language need be no bar here, for sooner or later all Korea must learn Japanese. It is necessary for Christian educators to have a teacher's license if they are to hold a permanent place of influence in the education of Korea. If mission schools measure up to the standard, this ought to be possible.

What of the religious teaching?

Practical morality and individual purity need to be emphasized with no uncertain sound.

As every mission school not only has its course in Bible study, but has various forms of Christian work, under earnest, experienced leaders, it might seem that there was nothing more to be suggested. The teachers who must live daily with the pupils, have far the most important work in forming Christian sentiment and character, but their influence may be deepened by visits from other spiritual leaders, whose minds are free from the routine of school work.

What shall be the medium through which all the mission schools shall be united that they may feel the inspiration of being members of a great whole? Denominational differences, happily they do not feel.

Societies in Japan are without number. In mission schools there are many representing some phase of Christian work, which had interested some missionary before coming to Japan. In some schools, the multi-

plicity of societies brings complications. Why not combine under the Young Women's Christian Association, —which is strictly a student organization,—thoroughly evangelistic, a world-wide movement, and let the pupils come into this great world organisation, while not weakening their connection with their different Churches?

If mission schools combine in this movement, might we not ask the Young Women's Christian Association to send some of their best talent to assist in forwarding it, till Christian schools and others work together in pushing Christ's Kingdom to the uttermost parts of the earth?

MISSION SCHOOLS FOR GIRLS.

Miss Susan A. Searle.

A few days ago a friend travelling around the world asked: "How is it that the Christianization of Japan has proceeded so slowly,—that after fifty years of effort so small a proportion of the people are Christians? Is something wrong in our methods?"

The thoughtful paper to which we have just listened from Miss Gaines pays a well-deserved tribute to the strong Christian women trained in mission schools who are today exerting their influence in all departments of Japanese life. But the question is a fair one whether these schools have done all that could have been done toward the spread of Christian truth in Japan.

Mission schools, largely supported by gifts from Christians outside of Japan, who expect from them distinctively Christian work, should be able to show large results of such work. Do we find such results?

We must remember that these schools are not, as in Korea, and to a large extent in China and India, schools for the children of Christians. From three fourths to nine tenths of the pupils come from non-Christian families. More than a third of the entering class in one mission school last spring had never heard anything about Christianity. From three-fourths to nine-tenths of those who complete the

course of study graduate as professed Christians. But this by no means measures the results. Many drop out during the course and only a few of these unite with the church.

But is the influence of the Christian school upon them therefore of no value? Every one who has taught for a number of years in such a school can recall many instances of lives showing good evidence of Christian character though there had been but a few months in the school and no open profession of faith in Christ.

It is comparatively easy to secure from impressionable school girls assent to Christian truth, and even a decision to follow Christ. It is often necessary to guard against the announcement of such a decision without a realization of its import. It is comparatively easy for a school girl surrounded by Christian influences and receiving daily teaching of Christian truth to live as a disciple of Christ. But the test comes after the student leaves school, and the real value of the work done in the schools is shown by the answers to such questions as these: How large a proportion of the girls hold to their Christian faith after leaving school? How aggressive are they in seeking to lead others to Christ? What effect does their Christianity have on their husbands and children? What effect has it upon the communities in which they live?

In the nature of things, such questions do not admit of statistical replies. Nor will all agree as to their answers. One Japanese teacher, herself a graduate of a mission school, expressed, some time ago, her judgment that, aside from those who remain under Christian influences after leaving school, very few keep their Christian faith. Another, with similar

opportunities of observation, thinks that nearly all really continue faithful.

When we remember that for centuries the training of the Japanese woman was such as to lead to her complete subordination to the head of the family, and also that a large number of these girls are so situated that they have no opportunity to meet other Christians, either personally or in public worship, it does not seem strange that many of them are not known openly as Christians. Yet we have good reason to believe that a great many of the girls who have studied in mission schools, besides those who are known as active Christians, are really bringing forth the fruits in their lives of the seed sown during their school days, and that their influence is telling mightily toward the building up of that Kingdom of God which "cometh not with observation."

Yet we are not infrequently saddened as we visit in the homes of our graduates in the large cities where the distance from a church is no excuse for not attending its services, to find that some of them do not seem to realize their responsibility as members of the Christian church to share in its work, and that apparently they are making little or us effort to lead to Christ their non-Christian husbands. We realize that we have not yet attained, and that while we make every effort to preserve in our girls the gentle and ladylike behavior of the old days, we need also to strive so to stiffen the spiritual backbone of our pupils that they shall always stand loyally for Christ in their homes and in the communities in which they live.

TRAINING SCHOOLS FOR BIBLE WOMEN.

Miss Eliza Talcott.

In the earlier days of Christian work in Japan, the standard of education for women was comparatively low, the instruction in schools having been largely confined to sewing, ceremonial tea, the arrangement of flowers, and the rules of etiquette. In those days, now and then, a Christian woman was found whose circumstances would allow her to give herself to evangelistic work, and provided she had learned to read her Bible intelligently, she could do acceptable work in almost any community, even though she had had no higher education.

It was in those days that the first woman's evangelistic schools were started. The first one was I believe, opened in 1881 by Mrs. Louise H. Pierson at No. 212 Bluff, Yokohama in connection with a girls' school, and was carried on by her until her death in 1899. Gradually other similar schools were opened, the need of woman's evangelistic work and of a special training for it coming to be more and more recognized until there are now twelve training schools for women exclusively, and at least three theological schools for men where women also are received as pupils.

The limit of the number who can be received in these schools for women ranges from twelve to forty, while some schools report "No need of any such limitation as yet." The whole number of graduates

reported varies from three in one of the youngest schools to one hundred in the Seishi Jogakkō in Yokohama, which has just completed its twenty-fifth year, having been from the first under the care of Mrs. Van Petten. This school reports forty-one graduates in the field, while thirty-eight more have married evangelistic workers.

The aggregate number of graduates reported from the twelve schools is three hundred and forty-one. Of these, eighty-nine have married men engaged in evangelistic work, while one hundred and ninety-one are working as "Bible-women." They are scattered all over the land, from Kiushū and Shikoku to the Hokkaidō, while some have gone to Korea, and some to Hawaii.

In the earlier years, say twenty years ago, or even later than that, the women who entered these training schools were almost all widows who had an experience of life which helped to make them efficient workers.

In later years, as many of the pupils have come from Christian schools, bringing less acquaintance with the trials of life, they need more help to enable them to enter wisely into the experiences of others; and while the instruction received in the class-room is very important, the weekly visits they make two by two, or with some more experienced person, are also an indispensable part of their training.

They usually also teach in Sunday schools, hold neighborhood meetings and visit patients in the hospitals. Not infrequently, they are expected to lead the singing in the churches, teaching the hymns, so that instruction in music, both vocal and instrumental, is an important part of the curriculum.

In some of the schools, all pupils who are not self-

supporting are expected to pledge themselves to work for a certain length of time after graduation, say, one or two years. Of course, all the pupils are supposed to have given themselves to evangelistic work for life, and apparently those who do not do so are the exceptions. Some of them have been in the field for over twenty years, and are still doing efficient work, while some have been called to the Heavenly Home.

In most schools, the course is three years, of three terms each ; but in one school it has been lengthened two years in order to give more time for practical work before graduating,—half of each of the last two years being given entirely to such work. In another school the pupils spend the first six months of their last year in work in connection with some church, coming back to their last two terms in school with a deeper sense of their need than ever before and a bright anticipation of the joy that awaits them when they are ready to give themselves wholly to the work of which they have been getting a glimpse, while their faith in the power of the Word of God is strengthened as they have found how it is adapted to the need of hungry souls. Summer vacations furnish opportunity of course for practical work, as the pupils return to their homes or give themselves to meet a need somewhere.

One woman, in her second year, went this last summer to a village where there had never been any Christian work done. She succeeded in renting a house, but soon found that all the wells in the neighborhood had, attached to the rope, a notice that the "Jesus-woman" was not to draw water there, so that she had to go a long distance to get her water-supply. However, she succeeded in mak-

ing the acquaintance of the children in the neighborhood, inviting them to her house and telling them of Christ and His love for them, until the parents came to thank her for her kindness to their children, and for the instruction which had not only interested the children but had made them more obedient and helpful. It need not be added that the notices at the wells were removed with apologies.

The owner of the house which the woman had rented was a Buddhist priest who deemed it his duty to remonstrate with his tenant born in Japan, yet deserting the gods of her ancestors to embrace a foreign religion. She was disgracing herself, and her country. At first, she smilingly let the man talk, making no reply. Gradually, she began to ask what he knew of Christianity, and to tell something of her own experience, finally lending him a New Testament.

Again and again he came, and finally when she was leaving the place to return to school, he thanked her for what he had heard, saying "There's nothing left for me but to go in disguise to the nearest preaching place to hear more about this 'Jesus religion'", and laughingly added, "I may yet get to be a preacher of it." So, quietly and prayerfully, and unobserved, these women, under orders from their Leader, are undermining the fortifications of the enemy, and are thus helping to open the way for Christ's victorious entrance into many hearts.

There are now about one hundred and forty-two women in training in these twelve schools, and we are sure from past experience that there will not be enough graduates this year to enter all the doors that will open before them.

Not only are there not enough women to meet the demands from all parts of Japan, we hear also of

calls, from Korea, China, Manchuria, the Loochoo Islands, the Bonin Islands, and from Hawaii, for trained workers, and to most of *the calls there is at present no one to respond.*

Most of the twelve training schools report an increase in the number of pupils coming from Christian schools, and more and more it seems as though we must look to these schools to send their graduates to us for special preparation for a life-work. We have been hearing during this convention of the small number of young men, graduating from the higher schools in this land who are willing to give themselves to preparation for the work of preaching the Gospel. Is not this equally true of the graduates of girls' schools?

May we not well make it a subject of earnest prayer that many more of the young women in the various Christian schools may be led to dedicate themselves to the work of leading their less favored sisters to a knowledge of Christ as their Savior!

THEOLOGICAL EDUCATION.

Rev. T. HARADA, President of Doshisha of Kyoto.

The theme assigned me is the training of Christian workers. After stating the present conditions of the organs for such training, I will add a few observations on the general subject.

According to my investigations there are seventeen theological schools in Japan, not including schools for women, which I have left to be treated by another speaker. In the order of their establishment, they are Doshisha Theological School, Meiji Gakuin Theological Department, Tokyo Trinity Theological School, Aoyama Gakuin Theological Department, Yokohama Baptist Theological School, Osaka Trinity Theological School, The Evangelical Theological School, Kwansei Gakuin Theological Department, Tohoku Gakuin Theological Department, The Bible Institute, Tokyo Christian Theological School, Osaka Evangelistic Doshi-Kwan, Tokyo Shingaku Sha, Seikyosha Theological School, Kobe Theological School, Fukuoka Theological School. Besides these I have heard there is one called Sei Gakuin in Tokyo, but I have failed to elicit a response.

Classified by denominations there are five Nihon Christo, three Sei Kokai, two Methodist, two Baptist, one Kumiai, one Fukuin, one Kuristian, one undenominational. Some of them like Shingaku Sha or Doshisha are not denominational, but their closest

relations are with the denominations named. In these sixteen schools there are 100 teachers, 55 of them Japanese, 45 foreigners, besides 42 assistants,—that is 142 in all.

As to length of course, nine schools have a course covering five years or more, three schools a course of four years, four schools a course of three years. About eight of the schools have government recognition as "special schools." The total number of students is 349, only a few of whom, in Shingaku Sha, and possibly other schools, were women. 146 of the students have completed a middle school course or its equivalent. It is worthy of special note that only 33 have passed through Christian institutions. I cannot help suspecting that some of my respondents misunderstood my questions on this point, but if there were only 33 out of the 349, it is a matter calling for particular consideration.

As to enrolment, the largest school has 53 students; then there is one with over 40, one with over 30, three with over 20, and all the rest have less than 20. The total number of graduates of all theological schools since the first was founded in 1875 is 855. Of these 432 are now engaged in direct evangelistic work.

Only three of the schools have any endowment funds; one of them having over *yen* 20,000, one over *yen* 10,000 and one *yen* 3,000. The value of the funds and property of all the schools is *yen* 179,487.

Their libraries contain 66,000 volumes. Their annual current expenses total *yen* 58,148.

Incomplete as doubtless all the above statistics are, they indicate fairly well the present conditions of theological institutions in Japan. They give us food for thought. These schools have been and are still

an exceedingly important factor in the Christian movement. It should be said that although only 432 out of 855 graduates are now preaching, still a large proportation of the remainder are indirectly helping the Christian movement as teachers, writers and business men.

Looking over the past and the present, there are many things in theological education that we feel ought to be criticized, but when we look forward and think of the needs of the next fifty years, we feel even more keenly the inadequacy of our present equipment and methods.

In the first place, there is manifestly no unity between the various schools, and between the theological schools and the ordinary Christian schools from whom their students are derived.

In the second place, there are too many theological schools. When one denomination has five or three institutions, and among them, some that, to say the least, are not well equipped, this is certainly one of the most lamentable facts in the way of theological education.

In the third place, the equipment is sadly deficient. The total number of volumes in the libraries, some 66,000, is not enough for even one school, and when it comes to the character and qualifications of the instructors, we can by no means be satisfied. In this connection, I should remark that there are on an average only two and one half pupils to a teacher. Looked at from the viewpoint of expense or of men, this is exceedingly uneconomical. In one school there are eight professors and assistant professors and only five pupils!

In the fourth place, the basis of theological education is far from solid. I do not refer to endowment funds, which is merely one of the questionable aspects.

But the first problem demanding attention is the effecting of some sort of union and co-ordination between institutions. President Ibuka spoke a little while ago on the Christian University. But it seems to me that even if other faculties have to wait awhile, it is of the utmost importance to provide one or two theological colleges of university rank.

If it is objected that the various denominations cannot be brought to combine, I reply that if we really want to, it is not at all impossible. If desired, there would not be the slightest objection to having representatives of the various denominations on the faculty of such a theological college, to teach such subjects as dogmatic theology and ecclesiastical polity.

Furthermore, somewhat as at Oxford and Cambridge, the students could be gathered into hostels according to denominations. But for scientific subjects there would be no need to have denominational instruction. Who ever heard of a Presbyterian or a Methodist or an Episcopalian sociology, history of philosophy, comparative religions or relation between science and religion! Such a union theological college would effect a tremendous saving in men and in money.

Is it not true that to-day we have no school where we can recommend a graduate of one of our imperial universities to study theology, even though he is eager to fit himself for the ministry?

The most important factor in the programme for Christianizing Japan, is men to mould the thought of the nation. But it is futile to talk of doing this when we have no theological school where such leaders can be trained. Therefore I repeat it is an urgent necessity to establish a theological institution ranking with our Imperial universities.

But theological education should not be confined to producing theologians and pastors. There should also be provision for an abridged theological training for ordinary Christians, such as teachers, business men and others who desire to get a general idea of theological and Biblical subjects.

Since yesterday the idea has been mentioned that Japan is to play an important part in harmonizing the thought of the East and the West. Where is this to be done? In my judgment, it should be done in the theological school; side by side with Christian theology, every facility should be given for studying Oriental philosophy, Confucianism and Buddhism. Only so can we fulfill our mission as reconcilers of the best in the East and the West.

I mentioned above the lack of an understanding between the theological and the ordinary Christian schools, and as I have reflected over the whole problem of theological education, it has seemed to me that the provision of thorough preparatory schools is a matter of primary importance. Of course, it is likely that those who enter our theological schools will in the future almost all have completed the middle school course, and this is very desirable. But it is exceedingly hard to mould a student's character after he has entered any technical, that is, professional school. It is a nearly impossible task to take students from the ordinary middle school, and try to build up their characters and at the same time give them a theological education. If it continues to be true that only 33 out of 349 pupils in the theological schools come from Christian schools, it will be desperately hard to turn out men with a really thorough theological training. I beg of you to make the Christian middle schools more complete, and to nurture in them for

five of six years students who shall then enter our theological schools and prepare for the ministry.

I need not emphasize in closing the fundamental importance of earnestness in us who are in charge of theological education. Without that all else will be futile. Theological education is a matter of life and death for Christianity in Japan. If we fail to solve this problem, the evangelization of Japan will never succeed. Blended with our thanksgiving at this jubilee gathering, let us give ourselves to united prayer concerning this problem which lies at the centre of the Christianization of our country.

THE TRAINING OF MINISTERS.

Rev. NAOTARO FUKADA, Osaka.

I taught in a seminary until two or three years ago, but now I am engaged in pastoral work. To-day the most difficult thing in theological education, just as President Harada has said, is the necessity of teaching theology on one hand and developing character on the other; these two are hard to combine. It is not very difficult to find able students in our seminaries, but it is a sad fact that we cannot get students who have been born in Christian homes and have received Christian training. I believe this is one of the vital factors in the Christianization of Japan.

We ourselves were unbelievers as young men, and grew up in homes that had no faith. There we received much that would tend to unbelief, and much that is sinful. We doubt very much even after ten or twenty years in pastoral work, whether our inner self is yet purified.

How many pastors are there who are really unworldly, and have a well rounded character? This is a very important question. Ten, twenty or thirty years we were unbelievers, and grew up in the families which had evil habits and customs and we were saturated with them, and then we repented and became ministers, but to-day we feel that there is still an impure sediment left in us.

A certain bishop in England, after long experience,

said that it took three generations to make ideal ministers. After three generations of men have been trained in a home, where there is purity, reverence, earnestness, and faith, the ideal minister is born. We Japanese Christians ought to create such homes.

Are you hoping that any of your children will become ministers? How many ministers are there who have a desire to see their children become preachers? If this desire does not arise in the hearts of parents then it is very hard to supply good students to theological seminaries.

It may be comparing small things with great, but think how long it took for the Israelites to have Christ born to them. After a thousand years of hoping for the honor of having the Messiah born in their family, Christ came.

Even the disciples of Christ were not suddenly turned from fishermen into evangelists. Think of the years of religious training in their pious homes! We shall need nearly perfect ministers if we are to endeavor to evangelize Japan within the next fifty years. It will take a long time to nurture them, therefore the whole Christian church ought to strive together to that end.

THE IDEALS OF THEOLOGICAL EDUCATION.

Rev. JUDŌ IMAI, President of Seikyōsha Theological Seminary.

I too, would like to speak on the ideals of theological education, from the standpoint of the training of ministers. When we consider such a subject, we naturally divide it into two aspects, namely, the scientific and the artistic. These two should be developed side by side. One pertains to the intellect, and the other to the soul, or to personality.

When we consider theological education from the theological or scientific side, we have to advocate a research as thorough and as specialized as is practiced in any other domain of science. We must endeavor to state and expound theology in such a way that it shall harmonize and fall into its true relation with all other learning. I think in this respect, Japan has one of the most promising opportunities since the beginning of church history.

You are well aware how ancient Alexandria harmonized contemporary Eastern and Western thought and made for herself a unique place in religious learning. I wonder if Japan will not hold a correspondingly unique position in respect to Christian theology by harmonizing and unifying the age long diverging experiences and ideals of the West with those of the

Far East. What a magnificent opportunity! May Japan prove equal to it.

But the development of scientific theology can never paint the image of Christ in the hearts of theologians, no more than pure science can produce music or painting. No theologian can render that music which is the result of constant communion between God and men. To do this the theological school must expand into a school of fine art, an art school of the soul, in which the power to see heavenly visions is developed. We must make such a place that the experience of communion with God may be gradually accumulated by the student and his personality may ever be growing more like Christ.

History is said to move in spirals, and therefore may we not hope that fine art in this sense may be carried back from the Far East to the near East and perhaps, if an opportunity offers, to the West? This may sound rather ambitious, still I cannot but feel that if the word of command comes from Christ, then Japanese trained in the art of the soul should carry their message on and on to the West. Japan is known to the world to-day as the home of the arts, and has she not yet a contribution to make to the fine art of the spirit?

We would like indeed to have schools of theology that would make such a contribution possible. Now the question how these two—the scientific and the artistic—can both be developed, is indeed a hard question to answer. Looking at the history of the part fifty years, we see always the tendency to lean to one side or the other.

At first it seems that most of the theological seminaries leaned to the idea that men could be saved without scientific theology. Then there was a change

and the tendency was to make them rank with other scientific institutions. At the present time, I fear that some of the seminaries are too much theological and no longer places for the nurturing of great souls. The combination of the two is a vital problem.

On the one hand there ought to be effort put forth to produce scholars in theology and on the other, equal effort to produce spiritual men. I pray that all who are engaged in theological education, and also all ministers, missionaries and other Christians will lay to heart these considerations. In the realization of these two ideals there arise the important questions of professors, buildings and libraries. Yet even more important than all these, is the selection of students.

To my mind, the greatest teacher is not the professor but the pupil. The most indispensable equipment is not fine buildings, or endowments, but the students and their personalities. If this requisite cannot be had then the realization of the ideals I have mentioned is impossible.

If any one of the various seminaries whose names we heard a while ago had at one time but three or four young men with great capacity in respect to both the science and the art of theology, then I firmly believe that school would be able to produce a long line of such able men through the momentum of those few men.

I am praying that such a thing may occur in some seminary. Therefore I have hope for every seminary, whether it be large or small, for all may have three or four students.

CHRISTIAN KINDERGARTENS IN JAPAN.

Miss Kiso Wakuyama.

(Condensed)

The first kindergarten to be opened in Japan was that established in 1876 by the Department of Education in connection with the Normal School for girls in Tokyo.

In 1885 there were thirty of these government kindergartens.

The first Christian kindergarten was opened in 1886 by the Presbyterian Mission in Kanazawa.

The first Christian training school was opened in Kobe, in 1889 as part of the Glory Kindergarten under Congregational auspices.

Since that time most of the denominations working in Japan have added kindergartens to their work.

Christian Kindergartens in Japan.

Northern Presbyterian	5
American Board	6
Baptist	5
Lutheran	1
Church Missionary Society	1
Foreign „ „	1
American Episcopal	3
Union	1
Protestant Episcopal	1
Church of Christ	2
Anglican Communion	1

Methodist Protestant	3
Southern Methodist	8
Methodist Episcopal	5
Canadian Methodist	7
Christian Alliance	1
Japanese	3
	54

TRAINING SCHOOLS.

American Board	1
Baptist	1
Southern Methodist	1
Canadian ,, ...	1
Methodist Episcopal	1
	5

It may be interesting to know that statistics given by the Japanese Department of Education in 1905 are as follows:—

Total number of kindergartens ...	387
,, ,, ,, kindergarteners ...	1,071
,, ,, ,, children	35,375

RAPID GROWTH OF CHRISTIAN KINDERGARTENS. A COMPARISON WITH SCHOOLS OF HIGHER GRADE.

Boys' schools begun... ...	1869	
in	1908	12
Girls' schools begun	1870	
in	1908	45
Kindergartens begun	1885	
in	1908	49

Statistics Compiled for the Edinburgh Conference.

Comparison of Boys' Schools.

1878	10
1882	9
1900	15
1908	12

Comparison of Girls' Schools.

1878	20
1882	15
1900	44
1908	45

Comparison of Mixed and Day Schools.

1882	39
1900	74
1908	93

including kindergartens.

Comparison of Theological Schools.

1878	3
1882	7
1900	14
1908	22

Bible Women's Training Schools.

Statistics for these do not appear in the reports for 1878—1882—1900

But in the issues of the "Christian Movement in Japan" we find, taking the last three years, as follows:—

1906	14½
1907	15½
1908	14

Industrial Schools.

1907	5
1908	5

Statistics 1908.

Missionaries in Japan—Total	789
Boards or Agencies represented... ...	30
Schools—begun in 1870	191

Japanese Schools 1908.

Begun in 1872.

Elementary	31,755
Blind and Dumb	20
Normal	64
Higher Normal	2
Higher Normal for Women	1
Training Schools	5
High Schools	8
High Schools for Girls	95
Universities	2
Special Schools	49
Technical Schools	1,954
Technical Schools for Teachers ...	3
Middle Schools	267
Miscellaneous	1,902
	36,127

KINDERGARTENS REPRESENTED IN THE KINDERGARTEN UNION OF JAPAN.

Date of Establishment.	Place.	Name.	Mission.
1885	Kanazawa.	Eiwa.	Northern Presbyterian.
1889	Kobe.	Glory.	American Board.
1890	Nagoya.	Kakiwa.	Methodist Protestant.
1891	Hiroshima	Jo Gakko.	Southern Methodist.
1892	Kyoto.	So-ai.	American Board.
1893	„	Margurite Ayres.	Presbyterian North.
1893	Kanazawa, Yokohama.	Kanagawa.	Methodist Epis.
1894	Kobe.	Zenrin.	Baptist.
1895	Yamaguchi.	Meisei.	Presbyterian.
1895	Maebashi.	Seishin.	American Board.
1895	Nagasaki.	Kwassui Jo Gakko.	Methodist Epis.
1896	Hiroshima.	Frazer Institute.	Southern Methodist.
1896	Tokyo.	Tsukiji.	Baptist.
1897	Kyoto.	Imadegawa.	American Board.
1897	Tokyo.	Shoei.	Baptist.
1897	Nagano.	Asahi.	Canadian Methodist.
1898	Hirosaki.	Mary Alexander Memorial.	Methodist Episcopal.
1900	Ueda.	Baikwa.	Canadian Methodist.
1901	Ashikaga.	—	Japanese.
1901	Kyoto.	Nishijin.	Presbyterian North.
1901	Haraichi.	Sekishin.	Japanese.
—	Asahigawa.	—	Japanese.
1902	Saga.	Saga.	Lutheran.
1903	Shizuoka.	Eiwa Jo Gakko.	Canadian Methodist.
1903	Tokyo.	Foreign School.	School for Foreign Children.
1903	Hiroshima.	Alliance.	Christian Alliance.
1904	Matsuyama.	—	Methodist Epis. South.
1904	Uwajima.	Castle Mountain.	„ „ „
1904	Kobe.	Lambuth Memorial	„ „ „
1904	„	Harada Mura.	„ „ „
1905	Yonago.	Yonago.	Church Missionary Society.
1905	Akita.	Akita.	Foreign Christian Missionary Society.
1905	„	Gaylord Hart Memorial.	American Episcopal.

1905	Tokyo.	Shiba Keimo.	Presbyterian.
1906	Hamamatsu.	Tokiwa.	Methodist Protestant.
1907	Wakamatsu.	Sei-ai.	American Episcopal.
1907	Morioka.	Morioka.	Union.
1907	Kawagoe.	—	Protestant Epis.
1907	Hiroshima.	West.	Methodist Church S.
1907	Tottori.	—	American Board.
1907	Naha, Liu Chiu.	Aikwa Zenrin.	Baptist.
1908	Yokohama.	Sanaye.	Methodist Protestant.
1908	Seto Da, Inland Sea.	Fukuin Maru.	Baptist.
1908	Ueda.	Tokida.	Canadian Methodist.
1908	Komoro.	Komoro.	„ „
1908	Nagasaki.	Tamanoye.	Methodist Episcopal.
1908	Nagano.	Nishi Nagano.	Canadian Methodist.
1908	Tokyo.	Juban.	„ „
1908	„	Matsugae.	Churches of Christ.
1909	Miyazaki.	Kyo-ai.	American Board.
1909	Sendai.	Aoba.	American Episcopal.
1909	Sasebo.	—	Anglican Communion.
1909	Oita.	Airin.	Methodist Epis. S.
1909	Tokyo.	Ringai.	Churches of Christs.
1909	Kamakura.	Flora Best Harris Memorial.	Methodist Episcopal.

V.

CHRISTIAN LITERATURE.

CHRISTIAN LITERATURE.

Prof. ENO KASHIWAI, Professor of the Tokyo Theological Seminary.

While I feel thankful for the privilege of speaking upon the subject of Christian Literature before this great Semi-Centennial gathering, I am conscious of my difficult task for most of the historic Christian writers are still living and are here with us. How much more interesting and authentic it would be if we could hear from these elder writers the varied history of the past fifty years! At the same time, it is an advantage for an outsider, such as I, though insufficient for the task, to criticize and give due credit to those writers. This is the reason why I did not positively refuse to present this subject.

The subject "Christian Literature" is as broad as religious literature is difficult to define. Although it is clear that the expression "Christian literature" covers much besides pure literature, we do not intend to include all literature produced by Christian writers. By Christian literature I mean literature which has relations to Christianity, or which reveals the Christian spirit. Thus we may limit its scope in a general way, but we cannot define it specifically.

While the beginning of Protestant Christianity in Japan was fifty years ago, we must make the year 1868 the starting point for Christian literature. Let us divide the past forty years into two periods, the first, including the years from 1868 to 1888 and the second, those from 1888 to the present time. The first was the period of growing youth. It was started by the activity of missionaries. The first

thing to be recorded is the translation of the Bible. Though Dr. Brown, not to speak of others, had translated a portion of the Bible as early as the Keio Era (1865-68) his manuscript was lost in a fire. Thus the Gospel of Matthew translated by Rev. Jonathan Goble (a Baptist missionary) appeared in 1871, the first scripture portion in Japanese. Then Dr. Hepburn and Dr. Brown with the aid of Rev. Masatsuna Okuno began the work of translation and it is said that Rev. Mr. Okuno wrote the copy from which the printing blocks were made. The translation of Mark and John appeared in 1872 and 1873.

After that a Committee of missionaries chosen from the different denominations took up the work, completing the New Testament in 1879 and the Old Testament in 1886. This great task was undertaken by the foreign missions, the leaders being Drs. Hepburn, Brown, Verbeck and Greene. Among the Japanese who assisted in the translation of the New Testament were Messrs. Takayoshi Matsuyama, Masatsuna Okuno and Goro Takahashi. The Japanese who worked on the Old Testament were Messrs. Takayoshi Matsuyama, Masahisa Uemura and Kajinosuke Ibuka.

Viewed in the light of to-day the style of the present Japanese Bible has many imperfections. It is a sad fact that the style of the New Testament, especially, was largely influenced by the Chinese versions, yet when we think of that time when the dominant style was Chinese, it certainly shows marked ability on the part of the translators that they at that period, were able to produce such a simple and not undignified style.

The later translation of the Old Testament shows

a marked advance, a large portion of it being of real literary value.

Besides the translation of the Bible, missionaries have contributed much to Japanese literature and mention may be made of the Romanized style of spelling, which began with the publication of Dr. Hepburn's dictionary. The discussions of Dr. Faulds, together with Prof. Morse of the University concerning the relation of religion and science, produced an apologetic literature.

The works of apologetics, philosophy and theology, by Drs Knox, Davis and Amerman, and the works on Church history and Bible exposition by Dr. Learned have been of great value. The faithful continuance to the present day of Dr. Learned's work on the exposition of the Bible, is a fact which awakens our gratitude and at the same time puts us to shame.

While we acknowledge that we owe much to the missionaries for the progress of early Christian literature, we must note that the power of literature was soon recognized by the native believers. The pioneer of Christian publications was the "Shichi-ichi Zappo" which dates from December 1876. This work was undertaken by the American Board, but the editorial work was done by Messrs. S. Murakami, and K. Imamura and the contributors were mostly Japanese.

This weekly periodical continued seven years, and according to Mr. Murakami, its circulation reached from seven hundred to one thousand copies. We have read in this "Shichi-ichi Zappo" the proclamation of 1877 concerning disarming the samurai and the cutting of the hair in Western style; also the completion of the railway from Osaka to Hingamachi; and of the Civil War of 1877.

When we think that these are the records of that time, we cannot help feeling a thrill of historic interest.

We are also glad that the Christian literature from its very beginning inclined toward the common people. Thus papers like the "Shichi-ichi Zappo" have striven to be simple in style that they might be easily understood by the majority of the people. The fact that so much space was given to current events made the early Christian periodicals somewhat like our daily papers of the present time. Our pioneer literary men placed their fingers upon the important starting points.

A little later than this Mr. Taneaki Hara published a small periodical in Tokyo called "The Tokyo Shimpo" and Miss Kidder, more widely known as Mrs. E. R. Miller, an American lady, started "Yorokobi-no-Otozure" (Joyful News) which is still continued. Messrs. Uemura and Ibuka were the first editors.

One of the reasons for so much of activity in the production of Christian literature was the fact that the men who embraced Christianity in those days were men of letters, and had a knowledge of both Japanese and Chinese classics. In the "Shichi-ichi Zappo" we find a report of an address by Professor Keiu Nakamura of the Imperial University on the subject of "Christianity and Literature." This address was delivered before a great social gathering in July 1884 and shows the trend of his thought. He also helped the cause of Christianity by publishing an edition of "Tendo Sogen." Professor Nakamura made public a long letter which he had written to the Emperor, after European examples, in which he urged the Emperor to receive baptism. This is the first essay I ever read in praise of Christianity.

Other early Christians generally had some culture in Japanese and Chinese, and these men were usually in advance of the scholars of the time in their ability to read English books.

At one time the introduction of English literature into Japan was almost entirely dependent upon these Christian men. Then, too, from the very beginning we had Japanese Christians who might be proud of their genius. We are not praising unduly when we say that such works as Rev. Kodo Kozaki's "Seikyo Shinran" and Rev. Masahisa Uemura's "Shinri Ipen" were ahead of the times. Other writers also such as Kazutani Ukita, Choichiro Tokutomi, Shuku Onishi, Kaiseki Matsumura and Danjo Ebina, with their spirited and able writings adorned Christian literature with flowers. By the help of such men Christianity in Japan has been assimilated with Japanese ideas and ideals, producing results unlike translations.

This review of the first period of Christian literature brings us up to the year 1889. This was the period in which Christianity made such wonderful progress, helped on by the swelling tide of European influences. The special characteristic of this period was the spirit of co-operation among different denominations and naturally we find the same spirit prevailing among literary men. The "Rikugo Zasshi" established in November 1889 and "Tokyo Maishu Shimpo" founded in August, 1883, had no relation to any denomination. The Keiseisha was started by several promoters without any thought of denominations or personal gain. The promoters were prompted only by the desire to have a Christian publishing house. The young spirited pioneers of that time worked together harmoniously.

In the realm of thought the writers of that time fought vigorously with such leaders as Fukuzawa, Taguchi, Inouye, Satoyama and others. When Japan was under the sway of both the Mita school of

thought and materialistic ideas, the men who showed the light of noble ideals and thought that ideals have an existence above that of materialism, were from our own number. Certainly this was a period pleasant to look back upon, as it was full of the powerful spirit of young men. Being the period of youth, it has spirit, but the thought is immature and the style comparatively valueless for present needs.

In order to advance, we had to enter upon a new period of trial. This trial period began in 1888 with the failure of the Europeanism of Count Ito and Count Inouye and the rise of conservatism, which came like a tidal wave. In the Christian world, the plan for the union of the Congregational and Presbyterian churches was in 1890. Outside of the church the tide of opposition was rising higher and higher, adding difficulties to the evangelistic work and decreasing the number of sudents in the Christian schools. These things naturally affected Christian literature. The first noticable change was that the periodicals which thus far had been as castles for all literary men of different denominations, now became denominational organs. The Kiristokyo Shimbun became the Congregational organ. In 1891 the Fukuin Shimpo (Presbyterian) was started; in 1892 the "Gokyo" (Methodist); in 1896 the "Toki no Koe" (Salvation Army); in 1899 Mr. Uchimura's "Tokyo Dokuritsu Zasshi" (Independent Magazine) which later became "Seisho no Kenkiu" (Bible Study) and in 1900 Mr. Ebina's "Shinjin." Thus gradually the color of the world of thought became more and more distinct. An evitable conflict in theology, with general confusion of thought, had already begun. Before this time the Unitarians had entered Japan and one branch of the German Evangelical Church had established a theological

seminary and began the publication of a paper called "Shinri" (Truth) spreading their free theology. Mr. Kanamori had written a book entitled "Christianity of the Present and the Future" and had retired from the ministry. These things called the attention of people to the first of the theological turmoils. Turmoils large and small over such subjects as the person of Christ and the atonement followed these conditions. The "Fukuin Shimpo" and the Shinri together with the "Kirisuto Kyo Sekai" engaged in a conflict concerning similar subjects. This is the order of progress. If there had been no such period then the Christians in Japan would have prolonged the period of their dependence upon Anglo-American missionaries. Conflict has trained their thought and they have crossed the dreamy border line and tasted real hardship which has brought them into general harmony. They began to put importance upon concord and became more cautious, in a word, they became more like men. Then, too, there was a better understanding between writers and readers. This was one of the advantages of that period of division.

The value of literature is not measured by the way it deals with the thought of its time, but rather by its power to teach, to comfort, and to make men better. The most of the Christian periodicals have these saving qualities, supplying the manna of life; they have a sermon-like power in the spreading of Christianity.

Although these encouraging facts are acknowledged by all, there are weaknesses which must not be forgotten. As the relation between writers and readers becomes closer, there is danger of becoming somewhat separated from the general public. Then

again, literary activity is often called forth, not from the highest necessity but from the lower. What is this lower necessity? It is, for instance, the necessity of keeping up a denominational paper. The highest necessity is not that;—it is the mighty call for the proclamation of some great principle, or it is the demand that certain lacking elements in society be supplied.

Such a conflict as we have described is a thing to be despised, yet in such a period, warfare on a larger scale was an impossibility. Yet in 1893, Prof Tetsujiro Inouye published "The Conflict Between Education and Religion." Christian leaders fought him in unison, and fought to the end. Some outsider has said that Christianity was on the decline after the fight; but these were the words of an ignorant man. For really in this conflict, the victory was on the Christian side There was such war once or twice, but always after being attacked. The Christians would have fought aggressively, if they had studied in advance the map of the world's thought, and made plans for conflict

We must add concerning the second period that, unlike the era previous to 1888, the fighting line was long. It was not the conflict of thought in Japan that they handled, but problems of world thought. Yet the incomplete equipment and the small scale on which the work was carried on rather hindered activity. In this way Christians became separated from pure literature. At this period, there were such periodicals as the "Kokumin no Tomo" (The Nation's Friend); "Nippon Hiyorou" (The Japan Review); "Jogaku Zasshi" and "Rikugo Zasshi," which though not entirely Christian, served as mediums for introducing to the public the products of Christian writers. These periodicals had a voice in

the literary world of the time. Now the former of these three papers does not exist and the "Rikugo Zasshi" has become the organ of Unitarianism. But such writers as Messrs. Tokutomi, Uemura, and Iwamoto who gathered around the former editors are still holding a place in the literary world. And then the technical terms and the thought of Christianity have been introduced and impressed upon society through these priodicals and English literature. Thus the general literature of the Meiji era took on something of the color of Christianity. To-day, the predominance of continental literature has greatly changed this tendency. Yet the taste and culture of the majority of educated men of to-day have been nurtured by Anglo-American literature. We are grateful for this providence. We cannot here forget Rokwa Tokutomi, Doppo Kunikida, Shunu Nakamura, Kajiko Iwamoto, writers of novels with Christian thought and taste as the foundation. Among present day novelists of renown the large proportion are connected with Christian churches.

In the philosophic world, the life of Shuku Onishi, spent in a scholarly and dignified search for truth, has made an indelible impression upon the spiritual world, notwithstanding the fact that he changed his faith in later life. Even now I believe the chair in which he sat is still vacant. Although not ranking so high, we must in this same connection mention the name of Ryosen Tsunashima.

Desiring now to look into the inner contents of of this Christian literature we must first mention the hymns. When we look back and investigate the origin of our hymnals we find that the first was a small hymnal containing twenty one hymns printed in Yokohama in 1876. Most of these hymnals were

translations by Masatsuna Okuno, Yushichi Kumano, and Yoichi Honda. The composition is youthful, but the spirit is bold, reminding us of the spirit of the time. About this time Dr. Greene published a hymnal in Kobe, but I have never seen a copy. From that time the hymnals used by the different denominations were revised from time to time. The revision of the joint committee of the Congregational and Presbyterian churches showed a marked advance over all previous ones. This edition was compiled by Takayoshi Matsuyama, Masahisa Uemura, Masatsuma Okuno, the musical editor being Mr. Allchin. Just a little before this Mr. Davison and others had compiled a hymnal called "Kiristokyo Sei Kashu." In 1900 the different denominations agreed to the compilation of a common hymnal. At the end of 1903 the present hymnal appeared. This work was largely done by Umenosuki Bekusho, Genzo Miwa and Saichuro Oya. Although it has lost something of the former strong spirit, the composition and thought are smoother and compared with the former hymnals, the present one is certainly an advance.

The revision of the present translation of the Bible is an urgent necessity. Private individuals have attempted this, but the whole church has not yet completed its plans.

Among the valuable original or translated books which expound, investigate or introduce Christianity, we must remember such authors as Kanzo Uchimura, Kaiseki Matsumura, Danjo Ebina, although since they lack system they are more like pearls than corals. As to Bible commentaries, church histories and books explaining Christianity, the lack is very great. There are few original productions, and even good translations are not numerous.

There are several causes of this scarcity. The first is, that many able Christian men are not only busy with their regular work, but they have denominational periodicals, and they have not the surplus energy to spend long months and years in writing books. The second cause is the lack of publishers who realize the need and plan accordingly.

The third reason is the lack of Christian education, especially in theology and philosophy. The preparation has not been sufficient to meet the enemy in the conflict of thought. Most of the Christian literature has been along broad lines and has not penetrated into the depths of special subjects. This is the fourth reason for the scarcity of needed Christian literature. The fundamental cause is the lack in religious experience, burning faith, and real insight.

Having thus given reminiscences of the past, and having considered the present, if I be allowed to speak of my hope for the future, this Semi-Centennial Conference ought to furnish an opportunity for the beginning of the third period. There are many new writers in the field. This is the first indication of the possibility of entering upon a new period. The drawing together of the different denominations is the most characteristic feature of the present day, although the practical question of how this can be consummated with the present trend in the literary world remains unsolved. However this may be, we ought to present that which is well systematized, born of that which is fundamental. The mark of the new era is its broader outlook. The writers as well as publishers ought to have wide and far reaching plans. Moved by the highest motives and having a clearer aim than ever before, they ought to produce a literature surpassing anything we have had yet. While this

literature should be the most democratic and practical, it should be a power in the world of thought. The third mark of the new era should be earnestness. Now the literary world is widened, the sweep of thought is varied. There is a greater tendency to seize upon things fundamental, and the conflict is growing harder. We cannot ride on the opportune tide of time. We ought to go deep and become efficient, seeking for that which in the Bible and in church history is fundamental and commingling that with the present currents of thought. There must be study and research without being separated from the life and experience of Christianity. This I believe is really carrying out to the completion the wishes of our beloved pioneers.

WOMAN'S PART IN CHRISTIAN LITERATURE.

Miss Georgiana Baucus.

It is well that one day of this anniversary Conference has been set aside for the special consideration of woman's work; for woman's work, though along the same general lines, evangelistic, educational, literature and social reform, differs from man's work in several important particulars. First and chief, woman by nature, by environment, by training, by sentiment, belongs to the home. Compared with the wider opportunities and responsibilities allowed to man, her sphere is circumscribed and limited. Even when all the bars are dropped and she is made as free as man to do and to dare to do, the limitations under which she has so long existed render her, to a certain extent, timid and hesitant to undertake great tasks or assume large responsibilities. Her presence on the mission-field at first was only as the missionary's wife, with the one duty of being his helpmeet and personal assistant. The organization of woman's boards for the sending out of single women for direct and independent missionary work was considered a great, and by many, an unwise innovation.

Naturally, these early missionary women moved quietly and with extreme caution. Men could still keep at the plough; they would be content with a trowel. Let the men continue to sow the fields. There were plenty of gardens for women to plant. Men were needed for the reaping. Women make good gleaners.

So it was the men who built the churches in

Japan, and it is men who fill the pulpits and who keep the great machine of Christianity in motion. To women are left the quieter, less conspicuous ministrations of teaching in school and in the home.

This distinction should be borne in mind in the discussion of the subject assigned to me. All the great tasks of Bible translation, dictionary-making, preparation of commentaries and hymn-books, establishment of publishing-houses and book-shops, we must credit with deep and grateful appreciation to our brother-missionaries and their faithful Japanese co-workers. Women have lacked, if not the ability, the courage and inspiration for such large undertakings. Each in her own garden has been content to supply its needs, and it is seldom that, with unbound, unrestrained vision, she has taken a sweeping view of the whole. Dear sister-workers, this Conference is our opportunity for a wide vision. Let us make the most of it and return to our several tasks with increased courage, and even daring, to do our utmost toward the cultivation of the whole vineyard.

My own introduction to the field of literature illustrates the natural tendency of woman to think only of her own. I was in charge of a girls' day school in the interior, and felt dissatisfied with the moral instruction given in the school according to government regulations and entirely disassociated from the daily Bible lessons So I began to prepare a course of moral lessons drawn directly from the Bible, illustrated by Bible stories and emphasized by memory texts from the Bible. In conversation with a sister-missionary one day, I mentioned the plan, and she said: "When you get it ready, let the rest of us have the benefit of it."

Such a revelation as this was to me of the widening

scope of mission work! I had the privilege, not only of cultivating my own garden, but of passing on choice cuttings to other gardens. That was fourteen years ago, but the inspiration drawn from that wayside remark has never left me, and it is to this day one of my greatest joys to have a good idea and then pass it on.

If we should ask the various women who have contributed toward the formation of a Christian literature in Japan the reasons for their enterprise, we should find that, without exception perhaps, they grew out of an overwhelming sense of their own need. Mrs. Van Petten's Bible School Book, Miss Deyo's Sunday School Lessons, Miss Howe's Kindergarten Songs, Mrs. Jones and Miss Glenn's Songs for the Sunday School, Mrs. Chappell's books for mothers, Mrs. Binford's Cook Book, Miss Spencer's biographies and stories, Miss Rolman's kindergarten books and cards, Miss Holland's graded papers for children, Miss Ballard's tracts, Mrs. Miller's "Yorokobi no Otozure," and a host of other stray publications issued from time to time by devoted women-workers, all arose, no doubt, from the desire of the *author* for the particular work evolved. Publishers understand this, for whoever else may fail to appreciate and order a new book, they know that the author can always be depended upon for orders.

The Fujin Shimpo, the Shonen Shimpo, and the many tracts and cards published by the Woman's Christian Temperance Union have grown out of the needs of the Union for such literature. The newer magazine known as the Meiji no Joshi, is the organ of the Young Woman's Christian Association. Mrs. Miller's Yorokobi no Otozure has been unique in neither being the organ of any society nor intended

primarily for her own use, but an early, loving, long-continued effort in behalf of all the children under Christian influence in Japan.

So far as we know, Miss Dickinson and I are the only missionary women in Japan who give our whole time to the work of preparing and publishing literature. We began with the Tokiwa, intending to make it a magazine *for* women *by* women. Our first disappointment came when we found it necessary to call upon a man to correct, and in some cases even to re-write whole articles. Our next disappointment arose from the knowledge that women did not always understand what was written for their special benefit. But women writers and women readers are constantly on the increase in Japan as everywhere. Every month as the Fujin Shimpo comes to us edited and most of its articles written by Christian women of the new Japan, I feel a big *kanshin* down in my heart, and a deep longing for more consecrated *fudé* in the hands of the women of this land.

The Tokiwa is now in its twelfth year. Around it have sprung up several scores of other publications in the form of books, tracts, cards and calendars. Our total output last year amounted to over two million pages of literature and more than a million cards, each containing a Bible message in some form.

In this work we have learned a few things which we consider it a privilege to pass on to you to-day. First, it is a common fallacy that a book which has been useful in America or England will be equally useful in Japan. A book is useful, not only on account of its intrinsic value, but because it meets the requirements of its readers. And it is very seldom that a book, however valuable in itself, can be immediately transported from one country to another and

translated into a totally different language without great loss in adaptation. It may safely be laid down as a rule never to give a book or article written for English or American readers to a translator in its original form. The more foreign the source, the more it should filter through Japanese channels before offering it to a Japanese constituency for assimilation. Mrs. Binford's Cook Book is a good example of such thorough preparation. To begin with, nothing could be more foreign than those recipes requiring baking powder, American flour and many other foreign ingredients. But each one was tested with Japanese measures in Japanese cooking classes, and so thoroughly proved that the book has made its way all through Japan on its own merits and is now in the third edition.

There are plenty of good things in the English language besides cooking recipes. Let them, too, be tested in meetings and classes, and their adaptation to Japanese requirements fully proved before adding them to the literature of this land!

There are other good things in the heads of Christian women workers, which are constantly finding expression in well-planned lessons and addresses, in helpful, heart-stirring talks and exhortations. More of these should find their way to the printed page, and their influence thus be greatly increased and extended. There is, probably, not a woman here who has not at some time an idea that ought to appear in type. Do not let it wither away in your own garden, dear friend, but pass it on! If you cannot plant it in type yourself, give it to some one who can, and take a share in this wide, beautiful work of creating a new literature for the new Christian Empire of Japan!

While women have thus far done comparatively little toward the creation of this literature, they have been neither slow nor inefficient in the use of all that has been issued. We are personally acquainted with many a Lady Bountiful whose chief luxury consists in a wide and generous distribution of tracts, cards, pictures, anything in the printed form which seems helpful and uplifting. It must have been a woman who started the fashion of giving cards in the Sunday school, so that now it would seem impossible to gather children together without a card of some kind to give them. A similar fashion in the woman's meeting would be both pleasant and profitable A newly baptized Christian woman came to a women's meeting in Yokohama where we had distributed, not a printed card, but a simple written message for each one to take home. The next meeting was in the new Christian's home, and there was nothing distributed. When we came away, our young hostess said wistfully: "You gave cards at the other meeting," and we saw that she was really disappointed that nothing had been given out at her meeting.

It would, also, be a good fashion to leave something in the way of literature at a home when making a call. It need not be a gift, only a loan to be read before the next call or coming meeting. But it will make an impression and increase the Christian influence already exercised in that home. The power and beauty in the use of Christian literature are due to the fact that it is "absent treatment". The printed page can go where you cannot go. The printed page can stay when you must leave. It can go ahead to prepare the way of the evangelistic worker. It can remain behind to continue the impression she has made.

It is needless to say that the distributer of literature should be as familiar as possible with the subject matter distributed. Otherwise, there is danger of setting beefsteak before an infant without teeth, or milk before one prepared for meat.

A common disappointment in the use of tracts is due, not necessarily to lack of adaptation, but more often to too great expectations concerning what they are to do. "That tract led a man to Christ." "This card convicted a woman of sin." Such are the testimonies we hear, and immediately we distribute the said tract or card by the thousand, and no one is converted. We never hear, in fact, from one of the thousand. It is just as if they had been flung to the wind or dropped in the sea, and we think of them as all wasted, lost. But that is a great mistake. The truth is that one tract seldom, if ever, does the whole work of leading a soul to Christ. There has been previous preparation; there is after instruction. The tract, in the Providence of God, simply comes in at the turning-point, and seems to be the deciding influence. God can use in the same way a kind word, a touch of the hand, or even an unconscious look. But He does not always use them in that way.

The power of Christian literature is accumulative in its influence, like the power of Christian preaching or teaching or exhortation. It is "*line upon line, precept, upon precept, here a little and there a little.*" We are to cast our bread upon the waters, and it will return to us after *many* days. Isa. xxviii. 10.

I often think with shame of the persistent faith and courage of advertisers of this world's commodities such as Pear's soap and the Singer sewing-machine. They never stop, they are never weary. Page upon page, line upon line, their names are always before our

eyes. Consequently, most of us use Pear's soap ; and, when we want a sewing-machine, order the Singer.

It is that kind of persistency we need in the use of Christian literature. Books are to our work what tools are to the carpenter or machinery to the farmer. A small plot of ground may be tilled with only a few simple implements ; but, when large fields lie waiting cultivation, we need all and the best available. You remember when the great wheat-fields of the North-west were first opened up in the States, how inadequate the farm machinery of that time proved and how necessary it became to invent new machinery capable of cultivating and harvesting those immense crops. It was a question not only of extensive farms, but of a short summer in which to compass the work.

Dear friends, we have not only a vast mission-field before us, but, also, only a short summer in which to cultivate it. As the Student Volunteers so often tell us, if this generation is to be evangelized, it must be by this generation of workers. Let us then make wiser, better use of every agency available ! We need more loan-libraries, reading-rooms, book-stands. Women with their natural gift for details, are just the ones to set in motion and maintain such enterprises. Graduates of our mission schools who may not be adapted to teaching or direct evangelistic work, would, perhaps, make admirable helpers in the work of circulating literature.

Let us not be troubled or disheartened because we cannot see the immediate fruits of our labor in this department ! It has taken many lines and many precepts to make us what we are, and still we are not perfect. Still we need the best Christian literature for our instruction, reproof, comfort and inspiration. How much more needy are those to whom we minis-

ter, and how zealously and generously we should seek to supply this need!

THE INFLUENCE OF CHHISTIAN LITERATURE.

Mr. NAOSHI KATO, Editor of the Kirisutokyo Sekai:

The propagation of Christianity in the past century was no less effected by the influence of Christian literature than by direct evangelization of Christian workers. I need not dwell upon the indirect but very strong influence of English and of German literature upon the mind and heart of Japanese students, who study these foreign languages in all higher schools. Thus Japanese students are apt to be gradually and unconsciously imbued with the Christian spirit, which is the life and blood of all European and American literatures.

There was a time when the leaders of the literary world of Japan were mostly Christians. Instances may be taken from various quarters: Rikugo Zasshi, Jogaku Zasshi, Kokumin no Tomo were among the most influential magazines; Mr. Rokwa Tokutomi, Mr. Shunwa Nakamura, Mr. Shoko Kinoshita and others were among the most popular novelists; and also works from the pens of such Christian thinkers and scholars as Mr. Goro Takahashi, the late Dr. Shuku Onishi, the late Mr. Ryosen Tsunashima, Mr. Kaiseki Matsumura, Mr. Kanzo Uchimura, and Drs. Kazutami Ukita and Inazo Nitobe have among the leading features of the literary products of the Meiji Era. These have done much to diffuse the Christian spirit through Japanese society, and espe-

cially the young generation who are now going to take the lead in the Japanese current of thought.

But alas, the golden age is gone by! At present there are many reasons to lament the fact that the foremost positions once filled by Christian men of letters, novelists or essayists, authors or critics are no more occupied by Christians. Leading men of letters at present are rather anti-Christian. At least they are entirely outside the Christian pale.

This unwelcome phenomenon is due, not to the decline of Christian influence in Japan, but to the wonderful advance made by the secular literateurs since the importation and propagation of so-called naturalism. During the past few years Japanese literature has made more remarkable progress than during any other period of this Era of Enlightenment. No doubt there is much cause for grief over the great harm done to society by the spread of this kind of low grade literature; but we must not omit to mention that the leaders at least of this new movement in literature are genuinely sincers; in fact so sincere that they have had even to strip themselves of the prudence of decency in handling the bare facts of Life and Nature as it is. Out of their intense hatred of all conventionalism and Pharisaic morality, they have nearly sacrificed their own sense of morality, and hence the result is that their work almost entirely lacks the moral tone and idealistic colour which was once the most favourite characteristic of so-called Christian literature. Naturalism has thus become the synonym of immorality.

After the darkness of night, however, the dawn of morning surely comes. People are gradually becoming tired of shallow naturalism and the sincere attitude of novelists toward life and nature is gradually carrying

them to the depths of the spiritualities underlying the human appetites. Their united cry at present is no more "Back to Nature" but they are shouting aloud, "Give us true Life, that is to say true Religion." Behind Life and Nature they have begun to descry Religion. Lo, how their tearful eyes are now turned toward the deep problems of life, which can never be solved unless by the celestial light of Religion! Behold, how eagerly they are extending their arms to take hold of any offer of help from the religious world! Now is the time when Art and Religion may embrace each other after a long parting. The reconciliation of Religion and Literature is now becoming the chief source of inspiration to many advanced leaders of both camps. And, I dare say, the more eager of the two is the literary man rather than the religionist. The latter in general is yet hesitating to extend his welcome hands boldly for this happy co-operation. It is not Literature, but Religion, which is passive this time, simply because Religion does not understand the real phase of the time, being entirely out of touch with the spirit and true condition of the literary world of present day Japan. If Religion will only open her eyes to the need of the time, she will be sure to find the opportunity for the most valuable contribution to the evangelization of Japan, through the old channel of literature. If on the other hand Religion misses this rare chance, she will be buried forever from the sphere of Art and Literature.

Looked at from this point of view, this Semi-Centennial Conference is the best occasion for us Christians to look back to the past, and see what great work has been done by Christian literature during the past forty years of the Meiji Era, and to look forward to the opportunity which lies before us, so

full of hope for the spiritual advancement of Japan through the co-operation of Religion and Literature. One thing is certain that the future literature of Japan must be inspired and vitalized by the life and light of Christianity. If Christianity resigns this great mission from Heaven, what will be the future of Japanese literature? Rank naturalism and futile pessimism will sway the minds of the Japanese. The special mission of Christianity in present Japan is to come in close touch with and to purify and elevate the literary atmosphere of this Land of the Rising Sun.

OUR PROBLEMS AND OUR PLANS.

The Rev. SIDNEY L. Gulick, D.D.

The purpose of this Jubilee Conference is not merely to commemorate the beginning of Protestant missions in Japan fifty years ago, nor yet chiefly to review God's providential leadings during this wonderful half century. Our purpose is rather, out of the experience of the past, to gather inspiration and wisdom for the future. We are here in order that with united heads and hearts we may lay large plans for better and more effective work than we have yet done.

Let us accordingly consider, the place of Christian literature in the Christianization of Japan; the plans regarding Christian literature now in hand, and then, the characteristics essential to effectiveness.

I. To realize the place of Christian literature in the Christianization of Japan, we need first of all to gain some conception of the problems which confront us to-day. It is not sufficiently stated when we say that of Japan's forty-five millions, less than one-hundred thousand are professing Protestant Christians and that of the rest, probably much less than five millions have any moderately correct conception as to the nature and aims of the teachings of our Lord and Saviour, Jesus Christ. In addition to the fact of the untouched forty millions, is the further fact that these forty millions are gripped by ancient, comprehensive, deeply elaborated and powerfully expressed systems of thought and faith, ritual and custom,—systems which demand decades of severe study to master. These

systems it must also be acknowledged, contain large elements of intellectual and spiritual truth and thus afford real satisfaction to their adherents. They captivate the minds and hearts of large sections of the nation; their venerable antiquity and the heroic and saintly characters they have produced hold the people in a mighty grasp.

Christianity in Japan grapples, not with an immature race controlled by primitive, slightly developed religions. Rather, the grapple is with religions and philosophies which have had milleniums of history and have run courses of development remarkably similar to the religious and philosophic developments in the West. The problem confronting Christian work in Japan, therefore, is profoundly different from that which confronted it in the islands of the Pacific and that still confronts it in Africa.

It differs radically also from that which Christianity faces as it seeks to evangelize the non-Christian masses of Europe and America. Until this is realized we shall be as those who beat the air; our work will be largely limited to the fringes of the Japanese people, to those who for one reason or another, extrinsic to our Christian work, have been dislodged from their allegiance to the native faiths.

Our fifty years of experience are opening our eyes to the fact that the real grapple of Christianity with the non-Christian faiths of Japan, and particularly with Buddhism, still lies in the future. These native faiths, so far from being undermined and weakened by the coming of Christianity are being remarkably revived by it. By their training in Western science and philosophy, by their acquirement of western methods of religious work, education and organization, by their acquaintance with the

history of Western religion and by their imitation of Christian philanthropy,—Japanese Buddhism and Confucianism have acquired a new vitality, a new self-consciousness, and a new sense of value, of destiny. Their grip on the nation's life, and appeal to its sentiment are vastly stronger to-day than they were twenty or thirty years ago.

We Christians need accordingly to gird ourselves for the mighty struggles of the future. These are not indeed likely to be struggles of flesh and blood—of the sword and rack, but struggles of thought, of keen dialectical debate, with compact systems of theology and philosophy.

The kernel of our problem, the central point of the intellectual side of this conflict, concerns our respective conceptions of Ultimate Being. Are Orientals right in regarding the Ultimate as unconscious, impersonal Being whose actions have no final purpose; which Being slowly evolves through a process of emanation into inanimate creation on the one hand and on the other into living and conscious beings, good and evil; from plants, animals and unembodied spirits to men and gods, each of whom, after running a predestined course, is finally reabsorbed into the unconscious impersonal Absolute? Or are Christians right in affirming that Ultimate Being is always fully conscious and personal; that His actions are all controlled by omniscient wisdom, perfect holiness and transcendant love, who is triune in inner nature, and who, for the attainment of His holy, wise and loving purposes creates, sustains and governs this universe, reveals himself in and, through it; took incarnate form in Jesus Christ, and through His redeeming life and death, is establishing His Kingdom on Earth and winning sons for immortal life? Which is the more

reasonable conception of the Ultimate? To those reared in the Christian system, the latter seems the only rational one. But equally rational does the Buddhist conception seem to him who is reared among Buddhists. Each view seems to the other profoundly irrational.

Not until many sincere, open-minded and mature Christians shall have carefully studied and weighed the elements of truth which Buddhism and Confucianism have embodied in their systems, distinguishing the true from the false and incorporating the former into the Christian system—if they are not already there,—and not till these same open-minded Christians, from the standpoint of full acquaintance with non-Christian thought, shall have pointed out their logical as well as their practical defects,—not till then will Christianity have really grappled with these ancient, Oriental faiths. Our experience justifies our faith, that in the final struggle, the Christian doctrine of the Heavenly Father will be victor. But we must admit that this position is still a matter of faith. To transmute faith into fact, we must enter the lists, throw down our challenge, and accept that of all contestants. And let us note in passing that in this intellectual contest, Christianity must be willing to receive as well as to give. Indeed, it cannot truly give unless it is truly ready to receive.

But our problem is not merely an intellectual one. It is also intensely practical. It is indeed intellectual only as a means to the ethical and practical. It is concerned with evils long entrenched in Japanese life. I refer not merely to the so-called social evil, but to evil practices of every form in the industrial and economic, in the commercial and political life and also in the personal relations of men and women in

society and in the home. For the propagation of Christianity, if it means anything worth while, means the establishment of the kingdom of God in every department of life.

The problems confronting us, however, are not merely those of grappling with our foe, intellectually and practically. Even more difficult, apparently, is another task, that, namely, of fitting ourselves both intellectually and spiritually for this great and glorious —nay, for this divine—undertaking. The Orient has no interest in nor use for our "isms" and our "doxies." It needs the absolute and universal in Christianity. In these days of growing internationalism and universalism along every line, the spirit of sectarianism, of racial and denominational pride and prejudice are increasingly out of place. Science knows no local nor racial bounds. It aims at universality. Wireless telegraphy, anti-toxin, aviation—every new discovery or invention of science every acquisition of scholarship is at once the possession of the world. Should not the universal aim and spirit of science characterize all true Christians? What indeed is Christianity? Is it the exclusive possession of the Roman, or the Greek, or the Protestant? Is it to be found in its only pure form among Presbyterians, or Baptists, or Congregationalists? Is it not rather something that we all share? Are not our "isms" and "doxies" and peculiar forms of church organization, relatively unimportant aspects of our Christian life? Do we not need, accordingly, to learn the difficult yet truly Christ-like lesson of emptying ourselves—of minimizing those aspects of our Christian heritage which are racial, sectarian, local, incidental, in order that we may the better pass on only that which is universal—suited to every race

and every man? Is not the pressing need of our time, essential for effective work in these mighty and ancient civilizations, a form of Christian truth and life which is truly catholic? And do we not also need to learn in the meantime the secret of co-operation in spite of many differences of doctrine and ecclesiastical organization? Whether or not we can agree in doctrinal definitions or ecclesiastical organizations, can we not and should we not co-operate in work? In briefest outline such seem to me to be the nature of the three most serious problems confronting us.

The actual grapple with entrenched evils and long regnant systems of thought, depends primarily upon the personal life and the direct personal influence of living Christians. Nothing can be a substitute for this. Christianity as an abstract system of thought, however true, is valueless. Only as it is incarnate in human life, controlling word and thought and deed, can it prove itself true and worth while.

But, next to the living Christian comes the printed page. The intellectual grapple, it is safe to say, will take place here pre-eminently. Sermons and lectures do not afford time for that deep, long-sustained logic and criticism by which error can be adequately exposed and truth expounded. The human voice, likewise, cannot reach the tens of millions who live in the towns and villages and even in the cities, who have no interest in the new way, and cannot be attracted to the churches. To take up our Christian propaganda in earnest and give it to the whole nation, requires of us a use of the press far beyond anything we have yet planned or striven for.

II. In view of these facts and considerations, at the session last January of the Standing Committee

of the Co-operating Christian Missions, the Sub-Committee on Christian Literature presented a plan looking toward an enlarged and aggressive use of the press. This plan was submitted in printed form to each of the co-operating Christian missions. In that document the general need was discussed, various forms of work proposed, and suggestions were offered as to the organization of a permanent committee and also as to the method for financing the work. It must be confessed that the response of the missions is disappointing. Twelve of the twenty-two co-operating Christian missions have not even replied to the communication. Of the ten replies, six express approval of the plan; one is non-committal, while three definitely decline to share in the proposed enterprise. During the past summer a group of missions has taken action providing for the inauguration of work of its own along these very lines. The chairman of the group claims, however, that their purpose is not to "head off" the plan proposed by the Standing Committee. Thus the apparent apathy of some and the independent action of others seems for the present at least to render impracticable the launching of a large and strong union enterprise.

Brethren are we engaged in a guerrilla warfare for the Kingdom of God, each jealous of his shibboleths and "isms"? Is it not possible for us to realise that this may be and should be a grand campaign of victory, in which all the regiments of the Christian army unite under a common flag and act together under a common plan? Do we not see that speedy victory depends in no small measure on the harmony of our counsels and the unity of our actions? In this day of vast co-operation in business enterprises and the enormous advantages derived therefrom, do we

not see that a single, strong, properly organized, well equipped and adequately financed, representative Christian Literature Enterprise would accomplish vastly more than any number of small inadequately equipped and poorly financed sectarian committees on Christian literature?

I am not without hope that a serious facing of these questions may lead us to reconsider the relative apathy of the past and the tendency to independent sectarian action, and may result in some due appreciation of the greatness of the problem confronting us and some realization of the only masterful way in which we can meet it. Brethren, in union and co-operation are strength and victory. The Christian cause in Japan demands comprehensive plans, generous co-operation and adequate financial backing.

III.—And now let us consider those characteristics of Christian literature which are essential to its effectiveness.

1. The first *sine qua non* of effective Christian literature is that it shall be Christian. It must be Christo-centric and Christo-basic. From first to last it must be suffused with the spirit of Jesus Christ—the spirit of self-sacrificing service to fellow-men and of filial communion with and obedience to the Heavenly Father.

2. Second, as Protestant Christian literature, it will be ever evangelical, vital. It will insist on the importance of individual religious experience. To the Protestant, salvation is not some subconscious or unconscious process, secured by mystic ceremonial; but a conscious transformation of heart and will through the work of the Holy Spirit, a renovation of moral character and life, conversion, forgiveness, reconciliation, sanctification—continuous conscious effort

to do the will of God and to establish His rule in every relation of social life—these are essential features of vital, evangelical Christianity.

3. While historic Protestantism has been largely individualistic, modern, progressive Protestantism emphasizes the equal importance of the social. It is not enough that the renewed and forgiven child of God shall have found salvation from sin with rest, peace, joy, for himself; nor is it enough, even, that he shall proclaim his new-found Saviour that other individuals may as individuals seek and find an individualistic salvation. Jesus came to save society as well as individuals. For this age, effective Christian literature must have this double standpoint. It must seek individual, wandering sheep; it must also aim to establish the Kingdom of God, in the home, the state, the factory, the market—in business and politics, in education and even in social recreation

4. In seeking to do all this, Protestant Christian literature will be loyal to the Bible. In this Book of Books, which is rightly called the Word of God, we have recorded the highest religious experiences of the human race, and above all we have recorded the words and teachings of Him who was and who century after century has proved Himself to countless millions to be the Way, the Truth and the Life. Through Him, we have come to the Father and recognize His Fatherhood and our Sonship. Through Him, we have received the deepest truth and the vitalizing life, compared with which all else is nought. Christian literature which ignores or belittles the Bible would be like a son rejecting his parents or a stream denying its source. Effective Christian literature must ever be Biblical.

5. But in the fifth place, for this day and age in

Japan, our Christian literature to be effective must also be *modern*. Three hundred years of science have completely transformed educated thought as to the universe in which we live. The last fifty years have been particularly subversive of the science and philosophy of our ancestors.

We have a new heaven and a new earth given us by a new science, a new psychology and a new philosophy. Many, both Christians and non-Christians, have so identified Christianity with the traditional views of science and philosophy that their modern overthrow has seemed to necessitate that also of Christianity. Many Christians, accordingly, especially Roman Catholics, agreeing with non-Christians in this identification of Christianity with mediaevalism reject the results of modern scholarship. While such a hostile attitude combined with Christian faith may be maintained for a season in lands long dominated by Christian habits, rituals, and modes of thought and among relatively isolated circles, it requires no particular insight to see that no form of Christianity which identifies itself with superseded science and philosophy can make any great headway in the Orient where science in its most recent developments is taught and welcomed in every school of Occidental learning. Christian literature to be effective in Japan must be openly and frankly modern. It must distinguish between the eternal truth of Christianity and the passing forms of scientific and philosophic thought with which Christianity has been associated in the past. It must present the vital realities of Christianity in the terms of current thought. In this sense, Christian literature must be modern. Only so will it be widely understood and deeply influential. If it insists on mediaeval scholasticism, Greek

metaphysics, or any other superseded systems of thought, the life-giving message Christ committed to His disciples will be largely ineffective—because uttered in a tongue unknown to the modern man.

6. Again, to be effective, our Christian literature must be irenic toward other faiths. In the days of our ignorance it was possible—nay, inevitable—that Christians should regard all other religions as wholly and absolutely false. That day has passed. In the light of fuller knowledge of non-Christian religions, it is not only possible to see, but it is essential that we should see that every great and long prevalent religion has embodied important elements of truth, which have been providential gifts of the Heavenly Father. We may no longer regard the Heavenly Father as exclusively interested in the Jews, and, since Christ, in Christian peoples—having left the other peoples to their own depraved devices. The facts of comparative religion, no less than the teaching of Jesus regarding the character of God who sends His gifts of rain and sunshine impartially alike on the good and the evil, forbid us to hold any longer to the old truly unchristian view regarding other religions and God's relation to them.

It is high time that our Christian literature frankly acknowledge whatever is good and true and beautiful in other faiths, and our identity with them in all these points. If, in Christ, we have, as we believe, the supreme revelation of God among men, then in carrying Him and His Gospel to those peoples who have not known Him, we can truly say we come not to destroy or to belittle any truth already attained but rather to fulfil and establish it. By this irenic, even appreciative, attitude toward other religions, our Christian literature will secure a reception and an

attention otherwise impossible, and attain its maximum effectiveness.

7. The final characteristic to be mentioned, essential to effectiveness, is a broad, catholic, non-partisan spirit. The primary aim of all our Christian literature would of course be to present the truth, the whole truth and nothing but the truth. Yet we should all acknowledge that no one writer, no one school of thought, no one denomination, possesses or can give the whole truth. While each writer, therefore, should be free to express the truth as he sees it, he should accord to others the same liberty. The significance of the plea I am here advancing is not that all the publications of our proposed Christian Literature Committee shall be absolutely free from any personal bias or denominational coloring. That would be an impracticable idealism, indeed an impossibility. What is urged is that this committee should be ready to publish books written from widely different standpoints. No single individual, or school, or church, has a monopoly of Christian truth. Though we belong to different communions, yet after long periods of bitter conflict we are slowly coming to see that at heart, in our belief in God as Heavenly Father, in our faith in Jesus Christ as our Savior from sin, in our personal Christian character, we are much more alike than we ourselves had thought possible. We are, in the deepest essentials, much more united in fact than would appear from the forms of our worship, our organization, and our official creeds. God has in fact given His blessings and His Holy Spirit to the various Christian bodies in far larger measure than earnest sectarians in each had deemed possible. If God thus grants His blessings to each of us, though holding such diverse

theological views and working in so differently organized churches, is it not possible for us to agree to tolerate each other's diverse intellectual conceptions and ecclesiastical organizations? Can we not unite in a single Christian literature committee which shall publish Christian works advocating, in irenic tones to be sure, yet with all the logic at command, the variant views of Baptists and Presbyterians, of Episcopalians and Congregationalists, of Evolutionists, Involutionists and Creationists, and of the various schools of Biblical exegesis and of historical criticism? Differ though these works may in detail, will they not agree in the important fundamentals?

It seems to the speaker self-evident that only by means of such a non-partisan method can we hope to plant in this land a type of Christian life and thought which shall be free from the idiosyncrasies of sects and races. Let us each give the truth he has, or thinks he has, and at the same time cordially allow others to do the same. Only by such a generous spirit of fraternal liberty can we commend our thought to this keenly intellectual people. If, on the contrary, we come to them with a dozen committees on Christian literature, each muzzled—each zealously excluding every phase of thought except that of its own particular stripe, denouncing the others as dangerous heterodoxy, all will alike fail. For few open-minded Japanese will be attracted to look into books or magazines committed in advance by the authority of some sectarian creed to a fixed line of thought.

The Christian church has made no greater blunder in the past than to assume that it could control thought and belief by mere external authority. This assumption led to excommunications for heterodox

beliefs, to bloody persecutions, to the establishment of the inquisition and to the publication by the Church of Rome of an Index Librorum Prohibitorum. In Protestant bodies this same mode of thought is not unknown. Each denomination seeks to protect its members from modes of thought regarded as dangerous, by their authoritative exclusion through physical means. Brethren, that is not the method of faith in God and truth.

Error can never be overcome by force or authority, but only by truth, and even truth when enforced by mere ecclesiastical machinery or political power is inevitably suspected of being error. Truth, moreover, though in itself unchangeable, is ever growing for human understanding, yet to those reared in the old, new truth always looks false and dangerous. It has often been the fate of zealous orthodoxy to find itself fighting against newly revealed or freshly discovered truth. Is not the lesson clear? Every one who thinks he has an important truth should be allowed to speak it forth with all the power he has, unhindered by mechanical means or artificial authority.

In the establishment of the Kingdom of God in Japan the way of faith as well as the path to true success is for each denomination to contribute what it sees of the truth, in quiet confidence that whatever of truth it really has to give will finally find its due place. We may rejoice, too, that what we have of error or of merely passing value will not long persist. But for this we must be willing to pour our several contributions into the common fund. We must not seek to hedge in and coop up each his little group of followers, isolating them by authority from the larger Christian community that is arising around them.

I plead thus for a comprehensive thoroughly

organized and strongly financed single Christian Literature Committee which shall embrace all branches of the Protestant church at work in Japan, whose publications shall be characterized by being Christo-centric and Christo-basic, evangelical and vital, laying emphasis on social reform no less than on individual conversion and sanctification, honoring the Bible as God's supreme word to men, speaking to modern men through their own modern language, irenic toward non-Christian faiths and broadly catholic in its interdenominational and non-partisan spirit. To the work of such a committee God will surely add His blessing, and its publications will be widely effective in building up His Kingdom in Japan.

May the Heavenly Father lead us both to know and to do His will in this matter. Amen.

WHAT CHRISTIAN LITERATURE IS NEEDED AND HOW CAN IT BE SUPPLIED?

Professor FRANK MÜLLER.

A young Church is not a writing Church. Apart from the inspired writings of the New Testament the early Church produced no literature that has come down to us until at least sixty years after Pentecost. The conditions of course are widely different, but when we think of this young Church, but thirty-seven years old, if we date from the organisation of the first church, we do not wonder that there is so little literature; we are thankful there has been so much which has more or less met the needs of the moment.

There is however much to be done, and we feel this deeply as we look forward to the coming fifty years, in which we may say that the Church is entering upon the beginning of the flower of her age,—the *sōnen*, as our Japanese brethren count age, if we allow twice as long for a Church to reach this period as for a man.

The problem before us I can best state in the words of a Japanese friend whose authority is most weighty. "The Japanese mind is keenly critical. At present it seems to be tending to the acceptance of the moral principles of Christianity; yet as a religion Christianity is still quite a stranger to the Japanese mind. The great majority of the people knows more of Christian literature than it does of the classics of the West.

There is moreover a general dislike even to hear the names, personal and geographical, which occur in Christian literature. This comes, in my opinion, mainly from the traditional repugnance to Christianity. Moreover that curiously sounding Japanese translation of the Bible seems to keep the popular mind far off from Christian literature. For these reasons it is hard at the present time to make Christian literature popular among the people."

Difficult the problem may be, but its solution cannot be impossible. This is a country in which literature has an ever widening influence, and in which there is at the present time a peculiar demand for literature of a religious and ethical nature.

For the production of a life-giving literature there must be first of all a thorough acquaintance with the needs, together with a deep spiritual experience of the way by which these needs can be satisfied. Next, there must be the necessary intellectual ability and mental training, together with that rare gift of being able to put spiritual thought and feeling into written words. Finally, there must be a certain amount of detachment from other pressing duties. Should we have had all of Saint Paul's epistles had it not been for the enforced detachment afforded him by the prison walls?

In Christian circles in Japan there are not a few who have the necessary qualifications, but of these, how many are in conditions favorable for the production of literature? Some have all their time taken up with other kinds of evangelistic work, and in this case there is nothing perhaps to be done. Others, however, could write if there were remuneration enough to enable them to give up some form of bread-making work which is in their present condi-

tion unavoidable. The few of this class would be available for regular work in producing periodical literature. But the chief class is formed of those who would write if they were assured that the product of their labors would be published without further responsibility on their part, in a such way as to be useful in the work of evangelisation. Among the members of this class there are not a few who need some one with the authority of one acquainted with the needs to say, "Write this," or "Translate that." Without such a command there will remain many mute inglorious Miltons throughout the land.

If we co-operate in some such way as that proposed to make conditions favorable for the production of literature, and to use the potential power at our command, what will be the nature of the work to be done? Some fear that literature of a controversial nature will be produced, with whose teaching some of the co-operating forces can not agree. But surely it should be easy to avoid this. No one working with a Union Committee, and with the pressing need for fundamental teaching before his eyes, would ask that the peculiar views of his own denomination, or his own school of thought, should be exploited at the expense of others who think differently.

We are in the midst of a great reading public, which does not look upon Christianity with favor, or which, at least, has very little knowledge of what its teaching really is. In addition to this more or less prejudiced circle of those who might become readers of literature Christian in spirit, we have a great host of young people without any great prejudices, and ready to read anything that is put before them in a way sufficiently attractive.

Face to face with such needs as these, differences of

opinion, as they exist between different members of the Christian Body, can all well be laid aside in determining how to meet the needs.

Both the prejudiced and the unprejudiced can be reached by means of biographies and of fiction which present pictures of human life dominated by Christian principles and accomplishing ends that commend themselves as worthy to the natural human instinct.

It is wonderful how men who disagree fundamentally in their religious views will combine to bring about results in the field of morals, and in a similar way the essential oneness of the human heart is revealed by great biographies and masterpieces of fiction. The authority whom I have quoted above, goes on to say; "Finally, it seems to me that the best possible way to make the people familiar with Christian doctrines is by means of stories, either original or translated."

One of the secular publishing houses, the Naigwai Shuppan Kyōkwai, has felt the demand for biographies and has put out some that unconsciously instil Christian doctrine into, and remove prejudice from, the heart of the reader. The same firm has also published some works of fiction Christian in principle.

Another lesson is taught us by Professor Nakashima, who is editing a series of works of a philosophical character. In the introduction to the series he says: "It is a matter of congratulation that so many translations of works on ethics have appeared of late; but we cannot rest satisfied with mere translations. We must go on farther to take in and assimilate the works of Western scholars, and this is the greatest need of the ethical world at the present time. Yet it is a matter of regret that there are not many who have the ability and the time

to read and to appreciate the great works of the West. For these reasons we desire to present the views of modern witers on ethics in concise and plain language with suitable elucidations."

I have already called attention in the *Japan Evangelist* to these words, and I desire to emphasize them here, for if we change the word 'ethics' into 'religion,' what Professor Nakashima says about the needs of the ethical world applies with greater force to the needs of the religious world.

I must close with calling attention anew to the appeal of this very same kind which was presented before the Tokyo Missionary Conference of 1900 by that Christian scholar, Dr. Alexander, whose absence we mourn upon every remembrance of him.

As we remember the example set us by the secular publishing houses, and by teachers of philosophy, let us ask ourselves the question: Shall the children of this world be in their generation wiser than the children of light?

A PLEA FOR THE REVISION OF THE JAPANESE BIBLE.

By George Braithwaite.

In the sphere of Christian literature, I am peasuaded that the greatest need here today is a thorough revision of the present Japanese translation of the whole Bible, but more particularly of the New Testament. The translation of the latter, now in general use among Japanese Christians, was completed nearly thirty years ago, and though a few minor corrections were made later, the text has remained quite unchanged for the past eighteen years. During this time the language has changed greatly, becoming much more settled, both in regard to terms and also as to the use of kana and Chinese characters.

I have not time now to do more than indicate very briefly the lines which I feel such a revision ought to follow :—

1.—Names of places, rivers etc. should follow the usual Japanese custom and have words inserted showing what they are, e.g. Ierusalemu Shi (City of Jerusalem), Yorudan Gawa (River Jordan), etc. The perpendicular lines now placed at the side should be omitted, not being found in ordinary Japanese literature.

2.—Such archaic words as *akashi* (witness), *hitoya*

(prison) &c. should be replaced by words which can be understood by the non-Christian reader.

3.—Japanese have more than once asked me whether our Lord was a man or a woman. There is almost nothing in the Japanese New Testament to show. Some Christians also have been puzzled as to Lazarus, thinking he was Martha and Mary's younger sister.

Again, Japanese have come to me and said that the Bible at least implied that Christ had sinned. The passage in Matt. iii. 15 where our Lord said to John the Baptist, "Suffer it to be so now" being rendered in the Japanese translation, "*Shibaraku yuruse*" which may be understood to mean, "Forgive me for a little." Such points should be made clear.

4.—In many cases words are wrongly used, e.g. the word "Imashime" means a prohibition, not a commandment. Hence Japanese have asked me why our Lord evaded the question which the lawyer asked Him as recorded in Matt. xxii. 36, "Which is the first and great prohibition?" He only gave him commandments, not prohibitions.

5.—Again, the translation is weak in many places, e.g. Where in John iii. 36 we read, "He that believeth on the Son hath everlasting life," the Japanese reads, "*Ko wo shinzuru mono wa kagiri naki inochi wo e*," which may be taken to mean, "He that believeth on the Son receives everlasting life."

Again, in John xvi. 33, where our Lord, shortly before His sufferings said to His disciple," Be of good cheer, I have overcome the world,"

the Japanese reads, "*Osoruru nakare*, etc.," "Don't be afraid."

6.—The names of some of the books require to be changed. A Japanese soldier who was wounded during the late war was given a New Testament while he was in one of the hospitals in Tokyo. He read this with much interest and one day said to the missionary who visited him," I have been looking all through this book to find a man named "*Shitogyo*" (Acts of Apostles). I quite understand that Matthew is the "Life of Matthew," Mark, the "Life of Mark" and so on, but I am puzzled about *Shitogyo*.

7.—The great want of uniformity in the translation of the same Greek word and in the use of the Chinese characters is a serious blemish. Absolute uniformity is of course impossible, but so far as may be, the same Greek word should be translated by the same Japanese word and the same Chinese characters used. Some years ago I had occasion to look up the word "Peace" in the Japanese New Testament, and I believe I am right in saying that I found it translated nearly fifteen different ways, *Heiwa heian, anshin, yasuki, odayaka*, etc., sometimes with one set of Chinese characters, sometimes with another. This lack of at least some measure of uniformity is much to be deplored and has practically prevented the publication of a satisfactory concordance in Japanese.

8.—The Chinese characters should be used as they are in general literature, and should be such as will agree with the kana to be found at their side. Moreover the kana placed at the side should only include the root, all terminations

being placed below. If these changes were made, an edition might be published without the side kana, students and indeed most Japanese greatly preferring books so printed. As the translation stands at present, such an edition would, however, be unintelligible. One was published some years ago by a Japanese Christian, but had no sale for this reason.

It will be seen from the above brief outline that the translation requires a thorough and careful revision. Some fifteen years ago one of the Japanese pastors in Yokohama most kindly spent two hours each evening with me for several months in an attempt to revise the translation of the Gospel of John, but illness and other duties prevented my completing it. We did enough, however, to show that practically every verse and in some cases nearly every word requires to be changed.

In drawing attention to the above defects and urging the necessity of a thorough revision, I would not for one moment underrate the enormous difficulties which had to be overcome by those Japanese and missionaries who made the present translation, nor would I undervalue the great work which our God at that time enabled them to accomplish. All honor to them for their self-denying labours. Their hearts must often have rejoiced with joy unspeakable to know that the translation they were instrumental in making has brought untold blessing to many hundreds and thousands of hungry and thirsty souls throughout the length and breadth of this Empire. If, however, it is revised now on the lines I have indicated above, it would be greatly improved and be much more easily understood, and I believe it is our bounden duty to do our utmost to give to this nation

as accurate a translation as possible and one that can be "understanded of the people." I stand here today, therefore, to plead that such a revision be put in hand as soon as possible.

REVISION OF THE JAPANESE VERSION OF THE SCRIPTURES.

The Editor.

We are all indebted to Mr. Braithwaite for his painstaking criticism of the current Japanese version of the Scriptures. It is clearly the fruit of a careful and minute study. He would himself willingly admit, however, that there is room for a wide difference of opinion regarding some of the positions he has taken,—indeed, certain of the questions he raises suggest a theory of translation from which many would strongly dissent.

Nevertheless, all that he brings forward deserves, as it doubtless will receive, the thoughtful consideration of those upon whom the responsibility for the revision rests; for since Mr. Braithwaite's article was written a committee for the revision of the Japanese version of the New Testament has been organized and has entered upon its work.

Nearly three years ago, it was proposed that the Executive Committee of the Japan Branch of the Evangelical Alliance should appoint certain Japanese scholars as representatives of the Japanese Churches to act with a similar number of missionaries to be appointed by the so-called Permanent Committee, as a Committee of Revision.

The Permanent Committee was originally organized in 1878 and was constituted the custodian of the text of the Japanese version of the Scriptures, circulated

by the American and British Bible Societies. This organization has been continued and such revisions as have taken place have been carried out under its auspices.

In consequence of the decision of the great body of the Japanese Churches to substitute a Federation of Churches for the Evangelical Alliance, the latter body was disbanded, while the federation scheme required the action of certain national ecclesiastical gatherings which would not meet for two years. Hence the Executive Committee of the Evangelical Alliance lost its official status and was unwilling to take the responsibility of carrying out the original plan. Accordingly the Permanent Committee was informally asked to undertake the entire responsibility of arranging for the immediate appointment of a Revising Committee.

At a meeting of the Permanent Committee, held January 11th, of this year the following constitution for the Revising Committee was adopted.

CONSTITUTION.

1.—The Committee shall appoint a Chairman and two Secretaries and a Treasurer.

2.—The Chairman shall preside at the meetings of the Committee, and the Secretaries, one of whom shall be chosen from among the Japanese members of the Committee, and one from among the foreign members, shall keep a due record of the proceedings of the Committee, including all votes actually taken, a register of the work accomplished, and such other matters as the Committee may direct. The Treasurer shall perform the duties common to his office.

3.—In the revision of the current Japanese version of the Scriptures, the Committee shall be governed by the text of Dr. Nestle, as published by the British

and Foreign Bible Society, it being understood, however, that in specific passages, the text underlying the Revised Version of the English New Testament may be substituted, provided two-thirds of the Greek. reading members of the Committee so decide.

4.—The Committee shall be further governed, by the exegisis underlying the Revised Version of the English New Testament, unless by a two-thirds vote, in the light of more recent scholarship, the Committee shall adopt a different interpretation.

5.—Two members of each of the divisions of the Committee, that is, two Japanese and two foreign members, shall be necessary for a quorum.

6.—All decisions, excepting in the cases specified in Rules 3, 4, and 7, shall be by majority vote, it being understood that, should the Committee be equally divided for and against a proposed change in the current Japanese version, the decision shall be in favor of that version.

7.—These Rules may be amended at any regular meeting by a two-thirds vote subject to the approval of the Permanent Committee, provided not less than two weeks' notice of the proposed amendment has been given to the members of this Revising Committee.

The Revising Committee as now constituted is as follows :—

Prof. U. Bessho, Rev. C. S. Davison, Rt. Rev. H. J. Foss, D.D., Prof. Yenichi Fujii, Rev. D. C. Greene, D.D., Rev. Masue Kawazoe, and Mr. Takayoshi Matsuyama. Rev. C. K. Harrington, D.D., has consented to serve as an Advisory Member. The Rev. J. G. Dunlop was appointed a member of the Committee, but after sharing in the organization, he felt obliged to resign, and his resiguation was regretfully accepted.

The Committee began its work the middle of April and it is hoped that it will be carried forward without interruption until it is finished.

The expenses of the Committee are borne by the American and British Bible Societies.

It is worth recording that the Roman Catholic Fathers have issued a new translation of the New Testament, the work, chiefly, of Pére Raguet, the compiler of the well-known Japanese-French Dictionary. This translation is thought to be an advance upon previous versions into the Japanese language, but there has been no time for a careful examination.

BIBLE DISTRIBUTING IN JAPAN.

Rev. Henry Loomis, Agent of the
American Bible Society.

From the beginning of Christian work in Japan the distribution of the Scriptures has been an important element in bringing the people to a knowledge of Christ and His salvation. It was the reading of a copy of some portion of the Chinese translation of the Bible that led Joseph Niishima to a decision to leave his home and native land to learn about the true God and eternal life. It was the discovery of a copy of the New Testament in the harbor of Nagasaki that led to the conversion of the first baptized Christian convert, Wakasa Murata, by Dr. Verback in 1866.

So important is the circulation of the Bible as an evangelizing agency that even while Christianity was a prohibited religion it is said that the late Prince Ito gave funds for the purpose of having it distributed secretly.

How largely its distribution has influenced the minds of the people of Japan it is impossible to estimate, but a most remarkable fact is the constant and large demand; which is limited to no particular part of the country, but is found wherever the people are able to read intelligently.

Up to the end of 1908 the reported circulation of Bibles, Testaments and Portions reached a total of 4,814,000 copies. When we compare this with the number of Christians it is remarkable; and, as such a large number has been purchased, it is evident that

the Scriptures are appreciated and have become a true leaven, that is operating to a greater or less extent in the transformation of the social and religious life of the nation.

It is the testimony of those who know of what they speak that there are thousands of the people who read the Bible, and are ordering their lives by its teachings, who are not members of Christian churches. And this number is increasing year by year.

And so the good seed of the Word is being scattered continually, and is finding a place in the hearts and homes of the people all through the land. Some of the good results are apparent, but there is much which can not be seen or tabulated, and yet it has a place, and a not unimportant one, in the establishment of Christ's Kingdom in Japan.

VI.

CHRISTIANITY AND SOCIAL REFORM.

CHRISTIANITY AND SOCIAL REFORM.

S. Motoda, Ph.D., President Rikkyo Gakuin.

It has been said often since the beginning of the meeting that the amount which Christianity has contributed to our nation in the past fifty years is not small. The morals of the individual have been elevated, sanitation has been improved and soldiers have been helped in time of war, but among all these contributions, the greatest has been in connection with social work.

It is a fact that Christians themselves recognize their success as well as society. All recognize the merit of the work done for society, though they may not believe in Christian teachings. Although there are scholars who have abused Christianity, saying that it is injurious to the nation, and although there are educators who have worried for fear it would conflict with education, yet all seem to unite in praising the work of Christianity along socialistic lines.

The practical side of Christianity (social work), I shall leave to the other speakers of the evening; but I wish to speak of the relation between social ideas and Christianity. Granted that there is a social idea, social work must follow, but the works are not necessarily equal to the ideas. No matter what we may think, the ideal and the practical do not run parallel. We must not think that because Christianity has changed the social ideal, it has changed the practical side of living to a corresponding extent.

First, Christianity has changed the idea of the

relation between society and the individual. Today socialism is disliked by the people, but Japan in former days was an extreme socialist. Then society was everything and the individual nothing. People's ideas were wrapped up in the thought of the nation and the family, besides these there was no society. These two factors were the foundation of the social organism called "nation" and for them people have sacrificed everything. For the country they have given treasure, lives, and honor. This is indeed praiseworthy, but it was carried to such an extent that morals were sacrificed and personality destroyed all for the sake of the nation.

In the fulfillment of great aims for the nation men became dissipated, women broke their chastity, told falsehoods and trampled on the rights of others, without considering themselves wicked. Looseness of individual morals was thought to be necessary to great men. The idea was that if the final goal were holy the means might be made holy, and the means often were unreasonable, impure, and vulgar. As long as anything was done for the nation, the shame connected with it was not considered shame and the public did not condemn it.

Thus when popular sentiment was in such a condition, it is easy to understand how the public life of a man did not agree with his private life. The man who led a noble public life, often lived a very shameful private one. But today the attention of the people is being called to this problem. If a man is leading a successful public life and yet at the same time there are points in his private life which are questionable, he is criticized by the community.

Today the prevailing thought is that one can neither be a great business man or a great statesman

unless he live an honest life. The people are realizing the insufficiciency of Bushido and the necessity of something more. Where has this change in the moral ideal come from? There may be some who say it has come from Buddhism or Confucianiam. But if so, then it is strange that this change suddenly came about after these two religions had been two thousand years in Japan. The new phenomenon is the result of a new stimulus and this new stimulus must either be directly or indirectly Christianity.

To save a nation one must save the individual. To strengthen a nation one must strengthen the individual. This is one of the main ideas of Christianity. From ancient times there has been a morality that has looked for important large things and disregarded small ones; but today ideal morality considers that one must be faithful over small things as well as over large. Thus, theoretically, one's private and public life must agree. And although the national morality and the individual morality do not always agree, nevertheless the moral ideal that they *should* agree is fast making its way into Japanese life.

Secondly, Christianity has developed social sympathy. Formerly this sympathy was confined within certain limits. Among members of a family, relatives, friends, and acquaintances there was developed a beautiful sympathy; but if we once passed over these limits and emerged into wide society, then we could not find sympathy at all. Some even regarded their fellowmen as enemies. This feeling, however, has undergone gradual transformation and today there are many social works and charitable institutions. Is this not the result of the preaching of the Christian principle of brotherly love? Now sympathy is not limited to

friends and relatives, but extends widely over society, even to the unfortunate ones.

The development of means of communication and transportation have helped in this transformation, but among all these changes the greatest is the change of the social ideal. Today there is much social work done by Christians. The first is the work that has been done for the physically and spiritually deficient. For example, many hospitals and schools for the education of the blind have been built. The second is the work for the physically and spiritually weak such as the education of idiots, the rescue of fallen women, and the temperance work. The third is the work for bad characters—such as the protection of ex-prisoners and reformatory work. The fourth is the work for the helpless and dependent, such as the establishment of orphanages and old people's homes. The fifth is the work of the poor. The sixth is the work of helping those who have met with natural calamity.

There are many examples we might give for all these, but there is no necessity of naming them. Of course, all charities are not done by Christians alone; Buddhists are doing some, and the government is doing some. But it is plain that socialistic charity work has been started by Christians, and what others are doing, is being done through the stimulus given by Christians.

Thirdly, Christianity has led to a higher valuation being placed on the individual.

In ancient times there were cases where parents killed their children or masters cut down their servants. Parents had supreme power over their children, as masters also had supreme power over their servants—even the power to take their lives. And many lives have been sacrificed to this power.

Again, in Bushido men in order to cover their own sin, have disembowelled themselves. Many, who, if they had lived might have done good work, have committed suicide. This system may have some good qualities and there may be many explanations for its existence. Men have not thrown away their lives as savages would do, but nevertheless it is true that in former days the life of man was cheap and even for a small misdeed men paid the penalty with their lives. Today, the value of a man's life is considerably higher. Even parents or masters cannot take the life of anyone. If a man fail in any undertaking and commit suicide, that is the end; but if he repent and start life anew then he is a decided gain to society. If the latter is the case, it may be ascribed to the fact that the valuation of the individual life is higher than it was in former times. This change also is due both directly and indirectly to the influence of Christianity.

Fourthly, Since today Christianity has entered Japan, or rather since the day Japan came in contact with Christian civilization, she has come gradually to recognize the equality of men.

Before the Revolution people who were called "Eta" (a class of people who occupied the lowest social position until the late Revolution,—their chief occupations having been those of leather dressers, cobblers or burners of dead animals) were not classified among ordinary people, because they were considered lower creatures from the time of their birth. But after the Revolution they were counted among the common people and today no distinction is made between them and other classes; and from among them have come scholars who are worthy of the greatest respect. Such a change cannot be looked

upon as one of mere outward form, but must be regarded as a true change of principle.

In former days samurai and common people did not dine together and marriage among them was forbidden. Now, in reality, there is no distinction between the two classes, save in name only.

Looking at this from the standpoint of occupation, all the samurai class have become like common people, but from the standpoint of the nation, the common people have become samurai. All now speak of "Bushido," of service to a master, and of patriotism. And although there still seems to be a feeling of distinction between the nobility and the common people, it is not nearly so strong as it used to be. The social classes to-day are not like those of India with its "caste", but are like the social gradations in England and Germany.

Fifthly, The ideas relating to women have undergon a change. At one time it was said that women and children could not be taught, because they were considered defiled beings. But to-day women have a position in society and command respect. The same privileges which are given to women in Christendom are given to our women. To-day social work, expecially charitable work, is done by women. Primary education is also almost wholly dependent on women, and more and more the education of girls is coming into the hands of women.

As regards monogany, it is not a universal practice, but to have a concubine is coming to be regarded as a shameful thing; and men hesitate to have concubines because they fear the opinion of society. The number of divorces, too, has decreased. Ten years ago the proportion was one out of three,—now it is one out of seven. I believe there are in the Orient no happier women than the Japanese. They

are the freest, the best educated and the most respected by men. These changes are not the result of the morality, nor of the former religions of Japan.

Sixthly, There has been a change in the idea of vengeance. Eye for eye, tooth for tooth,—this is traditional in Japen. We have believed from ancient times that to love our neighbor and to hate our enemies was morally right. To accomplish this, all kinds of hardships and suffering were endured. Representations of these were often seen as the centre of interest in novels, plays and lectures. But New Japan prohibits such things by law, and the nation recognizes that this is right.

Then, too, there has been a great change in the way punishment is executed. The postponement of punishment is an example which shows how righteous revenge is left out and how opportunity to repent is given by reforming the character. This is one of the greatest victories of Christianity. Our people do not realize what a victory Christianity has won in all these changes. The masses act without knowing what the causes were or how the result came about. Without knowing the meaning of Sunday, the masses are observing it, and without the knowledge of the origin of the Red Cross Movement, they are earnestly working for it. These are a few examples.

All these six changes are not the result of missionary work or of preaching, but rather, it is more fitting to say, they have come through contact with Western civilization. But what is Western civilization? We know not of its material side, but its spiritual side is made up of Christianity. Western civilization was the missionary of Christianity. Christianity has entered our country through two avenues.

One has been through mission boards and the other through, what is called by missionaries, "Western civilization." The former came to us without asking; the latter we asked to come. These two have joined together and changed the social ideals of our country.

SOCIAL REFORMS. W.C.T.U., RESCUE WORK, FACTORY WORK.

(Condensed)

Mrs. Chio Kozaki.

Living amidst the beautiful scenery of Japan, we have developed as one family with a constant impetus towards goodness and justice. Both Budhism and Confucianism were influenced by these traits, and have deeply impressed them upon everything in this country. After Christianity came to us, we began to see that all social reform should be a part of religious work, inspired with the religious spirit. Those who have heard recently the teachings of Sato Shinen and Ninomiya Sontoku have been awakened to the need of a spirit of philanthropy. In the last fifty years great strides have been made.

1. Rescue Work for the Poor.

Rescue work has appeared in various forms from very ancient times. Work like that of Hidenin, Seyakuin, Giso, Keidenin, and later of Junsanjo, Menshuhogo and Yojoin, are good examples. Still the entrance of Christianity gave a powerful impetus to all forms of relief.

The relief institutions are as follows :—

Those relating to Rescue Work	92
Orphan Asylums...	100
Dispensaries...	45
Reformatories	47

Homes For Ex-Prisoners	37
Homes For Old People	7
Special Educational Institutions, etc....	22
Poor farms	11

Some of these do only one kind of work, others carry on several kinds ; but the statistics classify them separately as above. Besides these there are a number of others generally unknown ; Some of them entirely under government control, some half private, others wholly so. The proportion of those under government control to the private is as three to seven. Dividing according to religion we have, I Shinto, 3 Buddhist, 5 Christian and the others non-religious.

Some especial lines of work which we ought to develop are the education of working children ; the special training along religious lines of little ones who should be rescued from the factories or wherever they are employed ; the rescue of prostitutes ; the teaching of hygiene to the poor ; these are things that should especially interest the women of Japan.

2. The Woman's Christian Temperance Union.

We, of the present day have been freed from the bond of feudalism, and awakened from the dream of seclusion and we find our country has changed. The change has been so sudden that some are still wondering. Material progress has often been emphasized at the expense of spiritual and social welfare. Those who have seen the danger have tried to remedy it, and we have as a result such organizations as these :—Shin Toku Kai, Fuzoku Kairyo Kai and Kodo Kai. But amidst all the puzzle and strife arose our Japanese Woman's Christian Temperance

Union. This was begun in 1886 and ever since it has striven to do the work for which it was founded. According to recent reports there are seventy local unions and three thousand members. Besides this there is a foreign auxiliary which works with our organization. We have eighteen officers. The headquarters are in Tokyo, and as our activities are well known I shall not speak of them here.

There is a Men's Temperance Organization also, which is strong and doing splendid work under its leader Mr. Ando. Though the main purpose of this organization is temperance work, yet its influence is for general social betterment.

We women should rejoice that we can have a part in this great work, that we may yet accomplish the restriction of marriage to monogamy, the revision of the law for the punishing of unfaithful husbands, the prohibition of the exporting of prostitutes, and the eradicating of our brothels. We must put soul and mind to the solution of these problems if we wish to win.

3. Factory Problems.

The development of factories in our country has increased the number of operatives of both sexes. There are more than 500,000 operatives in factories which employ not less than twenty people, so in reality the number is much larger than the one I have given. Seventy per cent. of these operatives are women, four-fifths of these are in weaving, and the rest in tobacco, match, confectionery, electric, and others kinds of factories. Among the girl operatives, those who are under ten years of age are not a few. They have, of course, no education, no knowledge of things in general and are working only under the

order of their employers. Among the problems of the factory are those of bad morals, overwork, imperfect hygienic arrangements, etc. Often fraudulent means are used in employing girl operatives and the public should be aroused to this fact. The laws concerning factories are very inedequate, and the employer cares for nothing but his own gain. Today something is being done for the improvement and recreation of these employees, but in many cases only a little, if anything, is attempted. Our Women's Christian Temperance Union has established a Factory Department, and we are trying to help these poor girls. Since we have begun this work the doors have opened but slowly, and we feel that sometimes the sun has gone down and the moon doth not appear.

We, who believe in one God and work with the same motives, should strive harder, asking heavenly aid to carry on this great social work which has been given to our charge.

CHRISTIANITY AND SOCIAL REFORM.

Major GUNPEI YAMAMURO, of the Salvation Army.

To speak at this great anniversary as an officer of the Salvation Army is a high honor. From the time I was a student until now I have made it my determination to put into practice, and to spread among those who do not know, the familiar truths of Christianity. Therefore the talk which I shall make to-night will be a practical one, simply an expression of my convictions on social reforms. I shall treat the subject under three heads. First let us consider the relation of Christianity to Social Reform.

Christianity as a religion is above social reform, its object being far greater. As the larger contains the smaller, so Christianity while being a high ideal puts into practice all social reforms. From the beginning it has expressed its dissatisfaction with the shallow ways of the world. "Be ye not imitators of the world" "Do not love the things of the world," "This wicked world." But unlike other religions which flee from the world they hate, Christianity remains in it to reform it. Christ did not pray "Deliver us from the world" but "Lead us not into temptation and deliver us from the evil" and unto the disciples He said "Ye are the salt of the earth" "Ye are the light of the world." It is natural that such a religion should undertake social reforms.

Christianity believes in the future; that eternity is of far more importance than the affairs of this world.

But the Christian Heaven is not a place where there are gathered all the moral failures of this life; rather where those meet who have fought the evils of the world and have won the victory. This is what Christ meant when He said "For whosoever shall be ashamed of me and of my words in this sinful and adulterous generation, the Son of Man also shall be ashamed of him when He cometh in the glory of His Father and the holy angels." In Revelation the ones in white garments are spoken of as "they that come out of the great tribulation." Therefore, the Christian looking to the future life must help reform society while he is still in the world.

Christians have, too, the great present responsibility of establishing the Kingdom of Heaven on earth. "Thy kingdom come, Thy will be done" we pray morning and night in public and in private, and strive that the day may come when the "Knowledge of Jehovah may cover the earth as the waters cover the sea"; that the reign of God may come in the hearts of men, in society, in nations, and throughout the whole race. There must be social reform where such a religion prevails.

Let us speak of the fundamental character of all Christian reforms. In whatever direction the different Christian agencies may work, their common purpose is to touch not only social customs, habits, and outward appearances, but the souls of men. "Man looketh on the outward appearance but God looketh on the heart." Only the reform which reaches the soul is the real one. This is what Christ means when He tells the parable saying. "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till it was all leavened." When Nicodemus marvelled, Christ said: "Ye must

be born again." When men with a new soul enter society, it becomes new from its foundation. This otherwise impossible task Christianity can do by the Power from above.

During a conversation which I had with Count Itagaki about Christian work, he said with a sigh that on retiring from politics he had attempted social reform by means of a society which he organized, but that it had failed because some of the officers themselves needed to be reformed. Then he said: "I hear the Salvation Army is helping the poor and being a true friend to them,—truly the power of religion is great!"

I recently spent a few days in the city of Glasgow, the foremost city in the world in point of municipal development. But even in this advanced city with its system of parks, water works, education, and transportation, an official attempt at the reformation of drunken women after an expenditure of much money and time failed, and the reformatory was turned over to the Salvation Army. The efforts of prominent men and the plans of a great city may touch the outward conditions but cannot touch the souls of men.

On the other hand, there is the experience of General Booth. If we were to visit his work in England we should find lodging houses, restaurants, printing offices, factories, banks, and agricultural schools. He says of himself "I am a Jack of all trades, engaged in every business except keeping a saloon." Yet in it all there is one great principle,—to make an environment fit for men to live in. "To make men able to stand on their own feet and on the Rock of Ages." This is the spirit of Christianity. Its task is to save society by saving men, and to save men by saving their souls.

In the third place we shall now speak of the ways by which Christianity accomplishes this fundamental social reform. (1) By introducing God to men. Some one has said: "He who believes in nothing is not to be believed." But though from ancient times all of the men most useful to their generation have been believers in some one higher than human beings, at present we are sadly in need of this spirit of reverence. Politicians, business men, educators, and even some religious persons are living godless lives. I am startled at seeing the statistics of illegitimate births in Japan. Among one hundred children who are born, nine, and of one hundred who die, twenty-three are illegitimate. The cause of this awful condition is that parents do not know the God who sees in secret, the One Righteous Christian God.

(2) By upholding justice. If we ask men who are considered upright and just why they refrain from evil they say, because all injustice and dishonesty is unprofitable. "Virtue is policy." But to the Christian all injustice is sin, and sin he is taught to hate. He must cut off the hand if it sins, must pluck out the eye if it cause to sin. And whether injustice is profitable or unprofitable it is sin and must be opposed absolutely.

(3) By the practice of love. Selfishness is the source of all evils, but Christianity teaches love as the first thing. God is Love; Christ who hung upon the cross is the embodiment of love; we human beings are all brothers, and to us the one great commandment of life is love to God and to each other. If we love our neighbor as we do ourselves, all the social problems of the world will be easily solved.

When I was in Bristol I heard of Mr. Fry the manufacturer of cocoa, a very rich man but who lives

in a small house most modestly, giving all the profits of his business to the betterment of his employees and to missionary and philanthropic enterprises. If all capitalists were like this man the problem would be simple.

When I was in school, at one time I was penniless, —found myself unable to attend classes and without even enough to eat. Without my knowledge an upper classman who sympathized with me undertook to pay my tuition. On graduation day he told me the whole story. In order to get money for me he delivered milk every day for a whole year, often going hungry himself. All this for the love of Christ.

When I heard his story and learned of his unselfishness, I felt as though I was captured by Christ's love: and since then when in hardship and temptation and disappointment the thought of this student's love has made me take courage, and has strengthened my determination to live and die in the service of God and men. O God! Receive Thou my humble purpose and grant me the privilege of serving Thee to the end!

(4) By the promotion of purity. During Gladstone's Golden Wedding Anniversary celebration the King of Siam said: "I have had fifty wives but Mr. Gladstone has protected one alone for fifty years and I believe the real happiness is with him." Christianity teaches purity of life between man and wife. The number of divorces in Japan is decreasing, —a good sign. But Christianity has much to do still in helping the dreadful conditions that exist. An eminent person said to me "When I heard that Christianity teaches the chastity of men and women, I was satisfied and desired to become a Christian. If it has done nothing more for Japan than this it

has made a great contribution to the social reform of the nation."

(5) By considering the weak ones. "It is not the will of our Heavenly Father that one of the least of these little ones should perish." Years ago President Grant remarked that Japan was a splendid nation without sharp distinction between the rich and the poor, but this is all changed now. During last New Year's season we took baskets to the poor as usual and I followed our wagon. In a certain part of Tokyo I found a room nine feet by six, in which two families, making eleven people, were living. The squalor of the place and the scantiness of food were beyond description. It is our duty to feel a responsibility for these weak ones whom others are wronging. In the late famine in the North many little girls were sold at one or two yen, or even for a fifty sen piece some children were separated from their brothers and sisters. Christianity must teach society to consider the needs of its poor.

(6) By introducing the Christlike life. Look at the life of Christ, the Son of God. Where will you find another so pure, so noble, so just, so sincere, so lovely? "He emptied Himself taking the form of a servant, being made in the likeness of men, and being found in fashion as a man he humbled himself, becoming obedient even unto death, yea the death of the cross." "He went about doing good." "He saved others, Himself He could not save." His cross has transformed the thought of the world. Christ, who served God and sacrificed himself for men is the head of a new race; the second Adam. What Francis of Assisi did as a beggar in order to save men; what Father Damien did, becoming a leper for the sake of the lepers; what Livingstone encountered in

Africa for the dark men; what General Booth is doing for the salvation of the poor;—the source of it all is the Great Spirit who poured his blood for the world. The Saviour Jesus Christ is the one needed to reform society.

(7) By introducing the saving power of Christ in men's hearts. There are many teachers of ethics and morals, but these have in them no power to help men put them to practice. Christ came to save His people from their sins.

One of the officers of the Salvation Army visited the late Dr. Taguchi, the political economist, to enlist his interest in the work. Going to a bookshelf he took down a book, and pointing to the figures in it said; "These are the numbers of criminals returned to prison two or three times and I do not believe in the possibility of their reclamation, so I shall not help that work, but the rescue work for unfortunate women is splendid, and I will subscribe to that." This he did as long as he lived. But, though he doubted the usefulness of the work for ex-prisoners we continually know of wonderful cases of reform.

There was one, a carpenter, who lived near here who had committed nearly two hundred burglaries. He experienced the saving power of Christ and is now leading an honorable life in his happy family.

Before I went to England I married two ex-prisoners whose lives had been transformed by Jesus Christ. One of them before he was fourteen years of age had killed five persons. This is a power which does not appear on the outside or in statistics.

There was a woman who had fallen and become a bar attendant, but who was admitted to our women's home. While there she found the power of Christ and her life was completely changed. She

is now married and happy. On week days she gathers girls from the neighborhood and teaches them sewing, and on Sunday she holds a sort of Sunday school. She has purchased an organ and learned to play a few hymns. Last Christmas for two days she filled her house with children to celebrate the glad day.

Christianity is the power of transforming the lives of men. We are fighting the world with this power. We are not only to reform society, but to build up the Kingdom of Heaven upon this earth. If there is anyone who thinks of Christianity as something which does not concern him, let him think of these things, and change his mind. Should there be any one who is a Christian but not active, I hope and pray that he will strive hereafter for the building up of the Kingdom.

HOSPITALS, ORPHANAGES, DAY NURSERIES.

Miss UTA HAYASHI, Osaka.

It is a great honor for me to speak before this audience upon the philanthropic work in which I am particularly interested. I have not, however, been able to prepare as fully as I wished, because of the great work, which we have done in the interest of morality in Osaka, and which was made possible by your sympathy and help.

As you probably know, about one-seventh of all philanthropic and charitable work is carried on by Christians, and that they have always been particularly interested in the children and in orphanages. The famous orphanage at Okayama was started by Mr. Juji Ishii under very trying circumstances in Meiji the 20th year, or 1887. Many of the children cared for in this great institution have now become men and women, and are showing by their lives and service their gratitude for the care received there.

In Tokyo there are the Hiruta Orphanage, the Ikuseiyen, founded by Mr. Hitagawa and the Takinogawa Gakku Yen organized by Mr. Ryoichi Ishii in 1891. In this latter orphanage was an idiot child; neither Mr. or Mrs. Ishii had ever thought about the education of weak minded children, but from that time they began to study how these unfortunates could be helped. As a result of their sympathy and thought, they contributed largely to the training of idiotic children.

The Christian women of Osaka carry on the St. John's Orphanage of that city; there is also the Haku-ai-sha organized in 1890, the founder, Mr. Kobayashi, providing the funds for its use. He died three years later and his younger brother carries on the work. Besides these there are many others. In Kobe, the orphanage in charge of K. Amano; the Jomo Orphanage carried on by Mr. Bunsaku Miyauchi and Mr. Hisao Kaneko; the Heiji Fukuda's Matsue Orphanage; the Shizuoka Home in charge of the Canadian Mission, the Otojiro Satake's Shoni Hoikuyen in Kamakura; the Tottori Orphanage conducted by Shintaro Osaki; and the Sendai Orphanage in charge of Miss Frances Phelps,—altogether there are fifteen of these institutions for little ones, and the children who have been cared for in them, and are now grown, must number fully two thousand.

The orphanages have a most important work, because not only is the physical and spiritual welfare of the children the responsibility of these institutions, but also their mental development. Outside of those in charge of missionaries, the orphanages have a terrible struggle to live; the question of finances is a most serious one, and those who undertake the work must be inspired by an unconquerable faith in God.

The day nurseries are not as numerous as the orphanages, because to leave their children in the hands of charity in order that they may be free to work has not as yet appealed to the Japanese women, but this will come in time. There is a day nursery in Yokohama, one in Tokyo, one in Sakai, one in Osaka, making four.

The care of the aged is another serious question facing Christians. We have three homes for old

people, one in Terajima, one in Tokyo and also one in Nagoya.

The hospital work is especially for the lepers, and the foreigners are much interested and are doing much for this cause. There are three such institutions, one each in Kumamoto, Gotemba, and Tokyo, the latter in charge of Miss Youngman.

There are two dispensaries, one in Kumamoto in charge of a woman's society, and one in Okayama in charge of Miss Adams. There are several hospitals doing charity work, such as Dr. Whitney's in Akasaka, Tokyo, the St. Luke's hospital, also in Tokyo, in charge of Dr. Teusler, and the Saint Barnabas hospital in charge of Dr. Henry Laning.

The work of caring for ex-prisoners is carried on in Tokyo by Mr. Hara and in Kobe by Mr. Muramatsu, —this latter being a very famous institution. The Salvation Army is doing good work also. Mr. Kosuke Tomeoka has a domestic school which is the only one of its kind at present.

There are two schools for the deaf and blind, one in charge of Mr. Mori in Gifu, one in Sendai in charge of Mr. Sato.

Charity work for wage earning women is very limited. In Matsuyama there is quite a good deal done for the factory girls,—a dormitory has been erected for them, the only one in all Japan.

There is great need also of some way in which country girls coming to the city can be protected. The Women's Christian Temperance Union of Osaka has opened a Women's Home, and from the very beginning it has taken in one woman a day, and up to date eighty-four have been cared for. The girls who come to the home are found suitable working places as servants, in business houses, in domestic

schools and in banks. The girls are lodged for ten sen a night and no fee is charged for finding them positions.

The Women's Christian Temperance Union of Japan has established a rescue home in Okubo for the unfortunate girls in the licensed quarters. And the Salvation Army has also established similar refuges in Tokyo and Dalney. Outside of these, the Salvation Army has established cheap lodging houses.

These are strictly Christian institutions. But there are many others which though not established in connection with definite Christian teaching are still doing splendid work. Miss Holland is doing a great work with girl operatives in Osaka and Mr. Toraichiro Takeba is interested in the shin heimin, that is, the 'new commoners,' the *eta* or pariahs of feudal times, of Ise. For all of this we should be most grateful.

The Department of the Interior is paying great attention to charity work. Last year there was a conference of the workers in charity instutions, and from that has grown the Central Charity Union, which is now publishing a periodical. On February 11th, our great holiday, a large sum of money was given to charity and distributed among the different organizations. A great deal of this came into the hands of Christian charities,—showing that all work of this sort was dealt with impartially.

Our government is opposed to the idea of sending boys and girls to prison when they break the laws, so they are placed in reformatory schools. This is done in Tokyo, Osaka, and Saitama. In Osaka there is a large municipal reformatory, and in that city the people are making great plans for larger and better work along charity lines. These reformatories are gradually increasing in number; but there is a great

lack of money and of men to be responsible for such enterprises. It needs men who are willing to make large sacrifice for the love of Christ.

I believe that charity work in general is more for women than for men. True, I have mentioned only the men who were leaders, but I did not speak of others,—of the women who labor in secret, giving of their strength and time. In all the history of these various institutions are to be found the efforts and the tears of women.

Therefore, I pray and hope for greater progress between this and the Centennial Anniversary; so let us do what we can and give what we can to promote these splendid charities.

THE SCOPE OF TEMPERANCE WORK AND ITS FUTURE IN JAPAN.

Many people have an extremely vague idea as to our work, believing that as an organization, the Women's Christian Temperance Union aims at one special thing, the liquor traffic. Never was there a more mistaken idea ; temperance is a very broad term, covering many things ; our association is a broad one, aiming at many evils. It does train some of its guns on the liquor business, because that alone is responsible for a large variety of evils ; but it aims at whatever threatens the peace of the home, the happiness of the family, the welfare of the individual. It undertakes with equal courage the correcting of a bad habit or the proper sanitation of a street. It has purified thousands of homes, it has uplifted thousands of hearts, it has made it possible for thousands of human beings to lives, unsullied and unspoiled, thus adding tremendously to the strength and glory of the nation.

It is not, as an organization, wholly given up to evangelization, although it has a department for that work alone ; but because it is Christian, because it recognizes the power of the Lord Jesus Christ, the need which poor weak human nature has for the strength which comes from God, it has done its share toward evangelizing the world. It has looked with pity upon struggling, men and women, face to face in a deadly combat with temptation, which needed

never to have been, and has removed the foes from the pathway and given those who were worsted in the conflict opportunity, to gather strength and courage for struggles which they must have with their own hearts, without dissipating their force upon battles with outside temptations and evils which have no business to exist, and which are a shame to any people.

There are always obstacles everywhere to work of this sort, and Japan naturally forms no exception. There are two hindrances which are paramount and which we might take time to mention, although undoubtedly well known by all present.

First, the manners and customs of the Japanese are so tied up with some of the things against which we are fighting that it has been a little difficult to get in the entering wedge. A large majority of the Japanese people, believe that certain things, which we feel to be injurious, are not only harmless but necessary. It means time and patience to overthrow a custom which has been established for centuries.

The second obstacle lies in the intense liking which many have developed for foreign things, not always discriminating between what is helpful and what is hurtful, and so with the good has been imported the bad; with soda water and ice-cream have come whiskey and beer; with base-ball and tennis, have come horse-racing and all its attendant evils. The novelty has not yet worn off, and meantime the results are rather appalling. It is a wonder sometimes that foreign nations do not realize just how much responsibility they have in establishing those evils which the forces of temperance are fighting.

Despite these facts, the prospects for the future are extremely bright. There is no need to tell you of the

intense patriotism of the Japanese, of their race loyalty, and ambition. It means that the denial of self, the giving up of habits, the surrendering of pleasure, are small matters for a Japanese, when once he is convinced that it is a duty which he owes his country. He might not break an enjoyable habit because it is detrimental to himself, but he will not hesitate if he feels that it interferes with the progress of Japan. Nothing can be more hopeful, more inspiring, than a spirit like this.

Another encouraging sign is the wide diffusion of up-to-date knowledge. All of the boys and girls are going to school, where they come in contact with the most recent information. They learn all the modern theories and facts regarding vice, regarding self-indulgence; theories and facts that it has taken other nations years of terrible experience, years of investigation, years of ruined lives and homes, to discover. They will learn and have the sense to profit by the experience of others. The school authorities have shown active interest by inviting to their platforms our speakers, and giving up periods of study to lectures on temperance and purity. When we gain the ear of the young, victory is already in sight.

Another most remarkable thing is the open door in higher circles to teaching of this sort. When the best Educational Associations of this country will invite a Christian to lecture on these themes; when the Red Cross Society of a prominent city, under the patronage of the Governor, will listen to and endorse a strong temperance lecture; when princes and officers high in Imperial favor, not only will favor the views of our workers, but actually open their homes and invite guests in to listen to a temperance address given by the Honorable Taro Ando; we may rightly feel

that the time is soon coming when every home and every institution will unlock the gates and bid us enter.

More than all this, there is a constantly growing sense of individual responsibility, not only to neighbor, and friends, but to employees. An owner of a factory gave me fifteen minutes of his time to address the girls upon temperance. He stopped the machinery and lost the work of over 1,200 girls and a hundred or more men and boys, meaning practically a loss of one person's work for three weeks. Not only that, but he authorized the distribution of literature among the girls at the close of the day. Surely, it would be hard to duplicate such generosity anywhere. More and more we are finding our way among the employed, more and more the employer is inviting such work and sometimes himself actively coöperating.

Another thing to encourage us is the attitude of the physicians and surgeons. I have visited by special appointment some of the most prominent in Tokyo, who have one and all, not only unhesitatingly declared their position, but have also consented to help in any way by addresses or by written argument. Moreover, there is a strong society of medical men here, established to work against the social evil and to do all that is possible towards establishing an ideal of clean moral living.

Look at the victory in the legislature:—the anti-opium law, the anti-tobacco law; legislators mean to protect Japan, and when they are fully awake to other evils, we shall have other laws framed and enforced. We must have sentiment first, *that* the temperance forces are rapidly gaining, then we can have the legal measures in good time.

This is Jubilee week and the temperance workers

may well feel jubilant and praise God for His wonderful mercies, because victory is in sight, not only a near prospect of the annihilation of the liquor business, but evidences are abundant to show that all which makes for character, for manhood, for the sanctity of the home, will be emphasized more and more, and all that tends toward weakness, toward degradation, is, in God's good time, to be destroyed.

FLORA E. STROUT.

VII.

INFLUENCE OF CRISTIANITY ON JAPANESE THOUGHT AND LIFE.

THE INFLUENCE OF CHRISTIANITY UPON ETHICAL RELIGIOUS IDEAS, AND UPON THE NATIONAL LIFE AND PEOPLE.

By DANJO EBINA, Pastor of Hongo Congregational Church Tokyo.

In the past fifty years Christianity has been energetically propagated by pen and voice. But its whole content has not yet been proclaimed, indeed, the most valuable part has perhaps not yet been made known. Nevertheless, the influence of Christianity upon Japanese ethical and religious ideas has not been small.

Fifty years ago, men from Christendom came to Japan and concluded at once that she was an idolatrous country. And it was natural that they should have thought so, for at that time the idols of Buddha, Jizo and Kwannon were everywhere, not only at the street corners but by every roadside. But to-day no one from Europe or America would call Japan an idolatrous nation. There has been a great change. Is this the result of evangelization? We cannot say it is altogether so. But we can not doubt that evangelization has been a great factor in causing such a change, as is well known to the missionaries present.

The restoration of the Emperor was itself a religious reformation in so far as it was a crusade for the breaking down of idols. Until that time all the Buddhist images that had been imported to Japan were allow-

ed to be put even in the holy of holies of Shinto shrines, except in the shrine of Ise. But at the Restoration, the Ryobu Shinto (or Buddhicised Shinto) was abolished and only pure Shinto was left. All Buddhist and other unidentified images were excluded from the shrines. Among them were some strange figures. One that I heard about was an image of Buddha dressed in *Eboshi* and *Shitatare* (Japanese court costume).

This shows that in order to get into Japan, Buddha had to don a Japanese garb. These were all destroyed. I remember also in Kumamoto there was an image of Buddha in the most sacred shrine. A government official upon finding this, angrily threw it down to the ground. This official was later assassinated for the act. Thus the native religious ideas of Japan had become intolerant of idols, but at the same time, the activity of Christianity against idolatry added impetus to the crusade,

But at the beginning, the Buddhist priests did not teach the people to worship idols; so they readily joined in the movement and proclaimed that the idols were not intended to be worshipped. In passing let me ask, if it is not true that in Europe and America also we find images and religious pictures used by Christians? If then, Japan is to be branded as an idolatrous nation, why not Western nations, too? We may say that the idols in old Japan were not to be worshipped by us, but like pictures were somewhat of a help to faith. Thus it was easy to place them in the museums as objects of art. It is therefore an exaggeration to say that the removal of idols was the result solely of Christian teaching. It was demanded by the spirit of the times. One line of influence came from Shinto, another from Buddhism, but the strong-

est of all, without doubt, from Christianity. This is a fact not open to question.

Christianity has made a great contribution to Japan in giving the idea of God. The first foreigners who came to Japan considered Japan to be polytheistic, and this seems quite natural. Indeed, there may be comparatively few Japanese who have even yet entirely risen above polytheistic ideas. But Christianity came and proclaimed that the God of the whole universe is one God. The idea had tremendous influence over the Japanese idea of God.

Here I would digress a moment to recall that before Protestant Christianity had been proclaimed in Japan, among the scholars of Japanese literature and also among Shintoists, this idea of one God had been taught. Although they did not grasp the full content of the idea like Christians, yet they argued that He alone rules and governs the universe. Among these thinkers and writers Yamasaki Anzai, Dazai Shundai and Hirata Atsutane were the most conspicuous. Now Hirata obtained his ideas from some Christian source, not from missionaries, but from the reading of foreign books.

And among Confucian scholars not a few had pressed into the depths and found that Heaven is not only reason, but living being. They discussed what is known to Christians as "Providence." And they worshipped and trusted Heaven. But they were satisfied with worshipping Heaven, and had no due conviction of sin. Still they had faith in the only good God.

It was when such tendencies were appearing in Japan that Christianity came and taught clearly about the only true God and the idea found ready lodgement in the Japanese mind. In spite of the fact

that the Christianity which was introduced into Japan three hundred years ago had come to be known as the evil religion, yet it was possible fifty years ago to re-introduce that religion, because this idea of God had already been sown and had germinated.

Yet there are some things that have proved a hindrance to the spread of Christianity. Though the polytheistic idea has somewhat died away, it has given place to the pantheistic idea. Both Buddhism and Shintoism stand on pantheism and Christianity must stand against them.....For Christianity preaches the personality of God. The word *jinkaku* (personality) may have an undesirable connotation, yet there is no better word. Right in line with this teaching of the personality of God, Buddhists are coming to recognize personality in their pantheistic God. If they should come to recognize full divine personality in pantheism, then they will have changed from Pantheism to Christian Theism. They are marching in that direction. Christianity was at first presented chiefly from the deistic viewpoint, but now more from the viewpoint of the divine immanence. When these two aspects have been fully harmonized, then Christianity will exert a still greater influence over the religious thought of Japan.

Buddhism from ancient times has been supposed to be a pessimistic religion. Whether it is pessimistic or optimistic I will not pause to discuss here; but at any rate, it has been taught to us Japanese as a pessimistic religion. And when Christianity came and taught optimistic principles, Buddhism began to try to oppose Christianity by declaring that Buddhism was not pessimistic either.

I would like to speak much more on this subject, yet now I must pass on to the influence of Chris-

tianity upon Japanese ethical ideas. I realize that Christianity has done not a little for our ethical thought. But here also Christianity was not the only influence; the whole trend of thought brought it about. I refer particularly to the principle of Christian brotherhood. This idea of brotherhood had not been unknown to some of our seers. But Japan's closed door policy for three hundred years, excluding all foreigners, made it hard for the people at large to admit the equality of all men. This has led a great many persons to think that the principle of human equality was incompatible with the ethical principles of Japan. Therefore, Christians were branded as national enemies and as destroying the patriotic spirit. Such persons thought that the conflict of this narrow idea of nationalism with pan-nationalism was insurmountable.

About twelve years ago there arose a movement called Nippon Shugi, (Nipponism) and a paper devoted to its principles was published. Among its upholders were some eminent professors of the Imperial University. Articles were contributed by graduates of the University. I attended its opening meeting and listened to the addresses. One professor of eminence then spoke rather derisively on the brotherhood of man, or internationalism, as a vague and absurd idea. But as you know, although this Nippon Shugi sprang up with eclat, it soon died out amid the sneers not only of Christians but of Buddhists as well. This shows how alien it was to current sentiment then. On this matter Buddhism and Christianity clasped hands. It may be granted that Japan accepted this principle of international brotherhood when she opened her doors to progressive ideas; yet Christianity powerfully reinforced the idea from the

religious and ethical side and thus made an important contribution to Japanese thought.

But there is one other ethical principle which has made Christianity disliked in Japan, that is, individualism. Some may misunderstand me when I say individualism, but I mean the principle that puts a very high estimate on the worth of the individual, the worth of which a man cannot be deprived by either parent or master. It is Christianity that has begotten the conviction that the individual has a worth equalled by nothing in heaven or earth except God, and that if a man loses that worth, then it profits him nothing even though he gain the whole world. This is a great truth.

But some Japanese have feared that it would result in parents and masters and all who stand in authority being undervalued. Hence the truth itself has been resented by many, and Christians have been called national enemies.

But somehow, by ways we connot trace, the great worth of the individual has come to be realized somewhat by the people in general. This is in no small measure due to the fact that Christians have been faithful in preaching in spite of being branded as national enemies. It is not too much to say that at this point we are to-day winning a complete victory.

But the fact that these apparently conflicting principles, individualism, nationalism, and universalism can be harmonized is not yet clearly recognized by some non-Christians. So there are some surprising utterances on the problem. To think that in Meiji, the Era of Enlightenment, after forty years of modern history, such a noted scholar as Dr. Kato should again seriously attack Christianity as a foe to the nation! I shall not pause to answer him, for it

i the same old voice, and we need only let it pass into one ear and out of the other.

It is time that we performed the funeral ceremony over such idle disputes in this semi-centennial year. True patriotism, the love of home and parents, the idea of human brotherhood and equality—all of these can dwell together in harmony. Rather, is it not an undeniable fact that when Christianity permeates alike the individual, the domestic, and the national life, then the potency of each and all is heightened?

Once again, Christianity insisted upon strict monogamy. Japan has never been a polygamous nation. We have no record of a polygamous age. From the beginning of our history, Japan has been a monogamous nation. But this monogamy has not been practiced according to the Christian standard. And we Christians feel that we ought to spread abroad the strict Christian principle of marriage. From ancient times the chastity of the Japanese woman as a wife has been second to none in the world, even to the woman of any Christian country. But in the morals of Japanese men, truly there has always been much to be ashamed of. In this, Christians are siding with Japanese women. There are many women present in this assembly and it is natural that they should be here; they ought to be in the majority, for there is no religion in Japan that will for a moment champion womanhood like Christianity.

I have heard that Taiko Hideyoshi once said that Christianity was good except in one point, it was too strict about women, but if that were taken out, it would be a splendid religion. This is a word such as only Hideyoshi would have dared to utter; others might have thought so, but would never have spoken it.

For such reasons, we Christians have preached earnestly that monogamy is the foundation of all the domestic virtues. At first we were reviled as traitors, but all Christians were early called by that name. I believe I am a loyal patriot, yet I have myself been called a traitor to my country. In spite of all this, we preached the truth and the time came at last when all Japan recognized that we were right.

I believe it was in January 1897 that Mr. Fukuzawa began to write on the principle of monogamy in the *Jiji Shimpo*. He was the first Japanese journalist to proclaim the principle. This ought to be remembered to his credit Wonderful as it seems, there was not a paper in the country that lifted its voice to oppose him. It was a signal victory for Mr. Fukuzawa. But the victory was not won single-handed. Mr. Fukuzawa was a statesman, and all statesmen know the signs of the times, and do not act independently. He realized that the time was ripe for him to speak out. We Christians had preached the principle far and wide for thirty years and had been called traitors, until Mr. Fukuzawa espoused the same principle.

In this connection I hesitate to mention one matter, lest I wound the feelings of the Americans present—but in the year 1901 Mormon missionaries came from America. And lo! all the newspapers forthwith wrote very coldly about them. It was then that the worth of the principle of monogamy came to be fully recognized. If the Mormons had not come public opinion would not have been precipitated. It was made evident by that event that a polygamistic propaganda would not be allowed in Japan; and our victory was sealed. For fifty millions of Japanese that principle had been settled once and for all. Yet

we must still be watchful, for though the ideal has been accepted, the practice of it has fallen very far below the mark.

This seems like self-approbation, but that is far from our thought. It is the plain truth that we who once were decried as traitors have kept on preaching the same Gospel until no one calls us by that name. In fact, when it comes to patriotism, Christians have never taken the second place. Many of us became Christians just because we loved our country so strongly. Christians have always been ardent patriots. Once a Chinese gentleman came to Japan and declared that the principles of the missionaries in Japan must be different from those in China, because in China all the diplomatic troubles had their origin in Christian missions but in Japan it did not seem to be so. Now there is a good reason for this. The Japanese Christians of the early days were men who kept the welfare of the nation deeply at heart.

I shall give one or two examples. My friend, Mr. Oshikawa, is among us here to-day, but when he was preaching in Niigata, there arose a great persecution and the persecutors were determined to assassinate Mr. Oshikawa. Fortunately, he escaped; but there was a tax gatherer who resembled Mr. Oshikawa, and one day he was out walking for recreation when the mob thought it was Mr. Oshikawa and they killed him on the spot. That man became a sacrifice for Mr. Oshikawa.

This story somehow became known to foreigners, and I do not know which legation it was, but one of the foreign legations sent an order to investigate this affair in Niigata. When Mr. Oshikawa heard this, he said that Japan would manage Japanese affairs and need not ask foreigners to assist her in any way.

He flatly refused the profferred aid. That is the great difference between Chinese and Japanese Christians.

In those days all the Japanese Christians might have been killed or wounded yet they would never have asked a missionary or a consul to protect them. Such an idea as depending on missionaries never entered their heads. It was in this spirit that all the patriots and martyrs had died for their country. Our forefathers had suffered thus, so that we could enjoy this era of peace. Tyrants might tear their flesh and crush their bones, but that spirit was deathless. It lived on and finally possessed the hearts of all their fellow-countrymen.

There was another man named Awadsu Takaaki, a naval officer, and professor in the Naval Academy. He had started an independent church, situated on his own estate. Later Mr. Kozaki joined with him. When asked why he had started a church alone he said he had done it to avoid a dispute as to the duty of performing homage to the imperial sanctuary, etc. But the most interesting point is that in his will he says: "I am a Japanese, therefore when I die, bury me with Shinto funeral rites. The performing of a Shinto funeral service is not contrary to Christian teachings. One need not lay great stress upon such things as a funeral service—'Let the dead bury their dead.'" So from the beginning Christians were possessed by a fervent patriotic spirit.

The statesmen of that time were all men of intelligence, and though we had no connection with them, yet they and we alike were animated by the same spirit of love of country. Men of high official standing had watched us narrowly and they approved our attitude, and thus they gave us freedom for evangelization.

To-day the principles we stood for are recognized by fifty millions of people, and they will sooner or later accept for their own lives the ideals we have set up. It is this marvelous fact that we ought to celebrate more than aught else on this occasion. We have to give profound thanks to foreign missionaries, but at the same time foreign missionaries were enabled only to reap results because the soil of the Japanese heart was so well adapted to the gospel principles.

However good the seed and however skilful the sowing, if the soil had been boggy or stony, such a harvest could hardly have been garnered. This may be praising the Japanese a little too much, but from yesterday we have heard the praises of the missionaries sounded and they will be praised still more by others, so I cannot refrain from indulging in this little encomium on my own people.

THE INFLUENCE OF CHRISTIANITY UPON THE ETHICAL AND RELIGIOUS THOUGHT AND THE NATIONAL LIFE OF JAPAN.

Prof. INAZO NITOBE, Ph.D., LL.D., Director of the First Government College, Tokyo.

After referring to the breadth of the topic, the speaker said :—

This theme contains warnings—if I do not seem rude—for foreign missionaries, and subjects worthy of the attention of the Japanese people. As to the first point, mean men and noble, stupid and clever alike are tempted to appraise their achievements beyond their real value, not from any bad intent, of course, not primarily to advertise themselves and run down others ; but they believe something intensely, which they make their ideal, and they think that nothing in the world equals their ideal ; hence they come at length to overstate what they believe and what they have done. Thus Lactantius in the third century, writing an apology for Christianity, during a time of severe persecution said, "If Christianity were only honored by the Roman Empire, both the state and society would immediately be reformed and the Kingdom of Heaven would appear on earth." But when before 100 years had elapsed, Constantine made Christianity

the national religion, the ideal Kingdom dreamed of by Lactantius did not appear either in Rome or Alexandria. Lactantius had exaggerated the effect of Christianity, because his ideal and faith were so high.

And so when missionaries proclaim this and that achievement of the past fifty years, I wonder if they are not guilty of overpraising. Still I would not upbraid them. I fear lest their zeal and ideals are so great that they somewhat overstate the facts. Missionaries and fellow Christians, let us all be on our guard in proclaiming the Way of God.

There is no need for us to libel the other side. It is for us to state the facts, to see how much real power there is in Christianity, to find out if there is anything more powerful, to consider what still remains to be done. At any rate, it is very easy to fall into this error of overstatement. Repeatedly I have seen exaggerations in newspapers and books.

In Dr. Dennis' two volume book on "Christian Missions and Social Progress" there are all sorts of statements as to the hygienic, educational, and religious reforms effected by missionaries. I remember it says that in Africa a missionary taught the people to bathe in hot water, and it is observed that the Japanese are a comparatively cleanly people, but that among them are a large number who are uncleanly. As much as to say that in Christian lands there were no unclean persons. But in New York and London alone there are I know not how many tens of thousands who would make the dirtiest Japanese look clean in comparison.

Of late it has been discovered that there are large numbers of lepers in Japan; and missionaries have felt that they must bestir themselves in their behalf, and they have done so. And certain missionaries

have asserted that the government was not paying adequate attention to the matter and have gone hither and thither collecting money, saying that in Japan lepers were very numerous, the statistics showing that every twelfth person was a leper; and that particularly fair-skinned, comely daughters of the nobility and of the wealthy were frequently tainted. Of course none of you missionaries here present would make such statements, but there are missionaries who have disseminated such libels. And on account of such things some Japanese who do not understand Christianity would like to expel all missionaries—you will pardon me for saying so—for they blindly insist that the good name of Japan has been defamed. And such an attitude is not so very unreasonable.

But such missionaries are not numerous, in fact, very few, and we must do our best to make non-Christians realize this. Nevertheless, there are a great many persons who in order to promote their own work, paint others blacker than they are; declare that Japanese social standards are wofully low, and criticize the Japanese people and government, no matter what they do or neglect to do..... Rather let them determine exactly what the Japanese people need and want which Christianity can supply, and let them impartially study how Christianity can bear its glorious fruit and replace evil with good in Japan.....

Before determining what effects Christianity has wrought in the state or upon society, we must consider what Christianity is. Guizot argued that a distinction must be made between the Church and the Christian religion. If that was true when Guizot wrote, it is truer to-day, especially in the Orient. And it is unfortunate that some persons who know better,

carelessly speak as though Western civilization and Christianity were the same.....[The speaker stated that monogamy was not entirely due to Christianity, but partly to the Aryans although in Japan monogamy was chiefly introduced by Christian influences].

Certainly Christianity can't be identified with so-called Christendom, for where will you find a country that is really and entirely grounded on Christian principles?

In the second and third place, the speaker urged that Christianity was not the same as Christian institutions and ceremonies, such as those derived from Judaism; nor was it to be identified with Christian ethics. They do not constitute the distinguishing essence of Christianity.

In the fourth place he showed that Christianity was by no means the same as Christian theology. Thus the difficulty of defining it and the scope of its influence were evident. But if we took it to mean Christ's own teaching regarding man and his past, present and future, we could decide how far it had effected Japan.

We should like to boast aloud of the great things Christianity has done for Japan, but we cannot. Yet this is not to the discredit of Christianity. It will stimulate us to greater effort.....

There are only a bare 150,000 Christians in all the churches, by the most generous calculation; and of these how many are genuine believers?.....But outside of the church there are tens of thousands of seekers and believers.....When Constantine made Christianity the State religion it is said that probably not one in five was a Christian. In Japan I doubt if by any calculation one in ten could be called a Christian. Christianity is still a tiny force numeri-

cally. But religious power is not measured by numbers. Paul would be worth 10,000 ordinary men.....The number of Christians in the Roman Empire 50 years after the death of Christ must have been far greater than now in Japan, or Nero would not have persecuted them. Fortunately there has been practically no persecution in modern Japan.

Of course, the "Evil Sect" was prohibited for two centuries, and only at last in February 1873 was the prohibition board at the side of Nihon Bridge, where we ourselves saw it on coming up to Tokyo in 1872, taken down. To be sure there was some persecution then, as of Mr. Oshikawa at Niigata, but it was not by the Government. There has been nothing like the persecutions of Nero and Domitian. The spread of Christianity has been comparatively easy and natural. The wonder is that it has not spread more rapidly... ...It is due in part to the weak efforts of us Christians, but I may mention a few other reasons.

1.—Relation to the state. This is a delicate point, but to a Japanese the very first question is—How will Christianity effect the welfare of the Imperial House? Mr. Ebina has just said that Japanese patriotism is second to none, and likewise our concern for the Imperial House is foremost in our minds. Foreigners, particularly Americans, can hardly understand this. And I don't mean to blame them. Americans have their own proper national spirit. But if it should be discovered that Christianity was disrespectful toward the Royal House, it would lead to a fearful outbreak. And, according to an old story, if becoming a Christian meant going to heaven and leaving one's ancestors in hell, then a Japanese would rather go to hell, too. And so, if Christianity is disrespectful toward the Imperial House, I would decline

to become a Christian even though my wife had gone to heaven.

But fortunately such a dilemma is unnecessary. Christianity is not committed to republican institutions. There are no Japanese Christians who maintain that it is, although there are doubtless some in America. At one time there was a suspicion abroad that Christians were disloyal, and the cause of that suspicion was a close friend of mine; but I can assert that in his heart there was not a trace of disloyalty; indeed, he cherished a stronger loyalty toward the Imperial House than his accusers.

2.—Relation to Japanese religions. On this point Mr. Ebina has spoken so fully that I will pass it by.

3.—Relation to national defence. There ought to be no special relation between Christianity and the Army and Navy. But as Christianity stands for universalism and cosmopolitanism, it may be supposed to be careless of national defence. In ancient times the Roman General Marcellus publicly threw away his sword on becoming a Christian.....But during the recent wars of Japan who ever saw or heard of a single Christian soldier turning traitor or showing his back to the enemy.

4.—Relation to diplomacy. [The speaker showed that international relations had been softened, and international law had been built up, by Christian influence]. We have much, too, to thank missionaries for.....For example, when of late some meddlers disturbed the relations between America and Japan, who was it who interpreted the conditions and feelings in both countries? The ambassadors and attaches did what they could, and their word no doubt carried weight in their circle, but very little among the people at large. In promoting harmony and mutual

understanding between the two peoples it was the missionaries who rendered the most signal service.

And when there was a movement on foot to exclude the Japanese on racial grounds, who was it that taught the iniquity of it? Diplomats and business men and military officers talked and exchanged visits, but all put together they counted for little. It was the missionaries, who knew our people from long residence among us, and whose honesty and disinterestedness were known to their own people,—it was their efforts that bore fruit; a single word from them was worth more than a year of diplomatic reports.

5.—Relation to political and social theories. [The speaker referred again to the unfortunate confounding of Christianity with republicanism and showed that it had no warrant in Christ's teaching about the Kingdom of God, which would rather suggest monarchical institutions. Likewise, he showed that socialism and communism were not involved even in primitive Christianity]. To be sure, in England and Germany there are Christian Socialists, such as Kingsley, Maurice, and Pastor Stöcker, all of them fine men. But they stand for something very different from the Socialists in Japan. Their socialism might better be called mutual benefit associations, coöperative stores, etc., enterprises such as our own Home Department is fostering. If you call them socialists, you must brand our Home Department as socialists.

6.—Economic effects. [The speaker showed that while Christianity had exerted great influence in the middle ages in promoting industry and in reducing usury, it had so far had little effect in Japan, except as it was promoting good relations between laborers and employers, and was elevating the intelligence and the morals of laborers].

7.—[As to the influence of Christianity on manners and customs, the speaker stated that it had been but slight. Indeed, in the matter of etiquette, Japan could teach the Christian West. Even the observance of Sunday had been begun chiefly for economic reasons, in place of the old custom of resting every fifth day].

8.—The influence of Christianity in reform is too well known to need mention. Hospitals, the training of nurses, the Salvation Army, the temperance movement, the rescue and liberation of prostitutes, poor relief, the care of discharged prisoners—all these activities for the castaways, which even our Government cannot do, have been successfully done by Christians, and particularly by the missionaries.

9.—The service of Christian missionaries to education, particularly in the earlier days, has been tremendous. Even now, when the Government is more and more covering the field, the work of the missionaries cannot be overshadowed.

10.—The Japanese attitude toward scientific and ethical problems, such as evolution, naturalism, and the relation between the State and religion, has been powerfully affected by the missionaries and by Christian thought.

11.—In the realm of art the chief contribution of Christianity in Japan has been in introducing Western music and hymns.

12.—In conclusion, the influence of Christianity, and particularly of the missionaries, in the realm of ethical thought has been the very greatest service rendered to Japan. We had the idea of patriotism, to be sure, before the missionaries came, but I believe that the content of the idea was greatly deepened by Christianity. If you examine a dictionary published

in 1871, you will find patriotism defined not as love of country ("aikokushin"), but as loyalty ("chugi no kokoro") or love of the country of one's brothers .....In our boyhood we didn't hear the word patriotism ("aikoku") but the word "yukoku" which meant, mourning for one's country. The feeling of patriotism arose naturally by reaction after acquaintance with foreign countries.....The supplanting of "mourn-country" by patriotism was effected by virtue of Christianity.

THE INFLUENCE OF MISSIONARIES UPON THE EDUCATION AND CIVILIZATION OF JAPAN.

Dr. RIKITARO FUJISAWA, Professor in the Imperial University of Tokyo.

In this assemblage there seem to be many young men. You know how distasteful it is to take an examination. I had to pass through examinations from my youth up and finally the last examination I had to take was in 1877. The moment I realized that was the very last one in my whole life I felt a thrill of joy. And that memory is as fresh as if it were a thing of yesterday. But as I face this audience to-night I feel as though I were taking another examination. For there are men here who know the things I am about to speak of far better than I do. They are my elders and teachers. Before them I have to speak on things I am almost ignorant of. How can I help feeling just as I felt twenty-four years ago in the examination room!

But there are two or three reasons that make me speak in spite of all this. The first is, that though I belong to the second generation as regards coming in contact with missionaries and have had but slight intercourse with them, and know very little except what I have learned from books, yet I think the influence of the missionary upon Japanese education and civilization is such that it ought to be remembered by our children's children. From this

point of view, it may not be out of place for one to speak who has gleaned his facts from books. Aside from this, I have one or two more reasons, but they are of such a personal nature that I shall only speak of them at the end, if time allows.

The objective of the missionaries is the spreading of the gospel; other activities are instrumental to this. And I wish to speak of the merit of one of the instruments or means they have used.

Here I fear a little misunderstanding may arise. The word 'instrument' may connotate an undersirable meaning. To explain its meaning, I would like to refer to a letter of Dr. McGowan, the pioneer of pioneer missionaries. In his letter are these sentences:—"A certain amount of religious matter will be tolerated, if it abound with what they consider useful knowledge and if the religious matter cannot be expurgated." Now the words "what they consider useful" refers to us Japanese. So the thought is that if Japanese consider that it abound with useful knowledge, though it may have a religious coloring, yet that is no objection. This was his attitude on the question of using Christian textbooks at a time when Christianity was forbidden.

Again in a letter of Dr. Liggins, who came about this time, we find "Missionaries must be content to circulate scientific works containing an admixture of Christianity. I look upon these geographical, historical and scientific works prepared by missionaries in China as the pioneer literature for Japan." Not only this, but Dr. Liggins wrote out several articles, outlining a policy of evangelization.

Among other things, he said that in order to evangelize the Japanese, missionaries must learn Japanese, and mingle with them as much as they

can ; and if any Japanese wish to learn English they should teach them. Many of these methods have no direct bearing upon evangelization itself. That is what I mean by *shudan* or instruments, the best word I can find to convey my meaning.

Fifty years ago Christianity was of course proscribed. A little while ago I saw in the exhibit room a board bearing the edict forbidding Christianity. I am old enough to have seen those sign boards while they were still up and in force, yet, I had never actually seen one until to-night. And this edict is *a propos* as we ask, what were the great problems of the first missionaries? First of all, to make Japan religiously free. To do this they had to lead her to civilization, and to civilization there was no road but education. So the religious freedom later won was the logical outcome of missionary activity in education.

In reality, their work had great influence. On this point I am going to give my own views as little as possible, but rather tell what I have discovered as to the recognition by the people at large and by officials of the value of the work of missionaries.

One of the books that has come under my observation is Count Okuma's "Fifty Years of Japan." In that book is an article devoted to the history of education in Meiji, signed by Marquis Saionji. In this article there is only one illustration, while in all other articles there are many, and that one picture is a photograph of Dr. Verbeck and his pupils at Nagasaki, about fifty years ago. It was reproduced from a photograph preserved by Mrs. Terry, formerly Miss Verbeck. Upon looking at that picture, I felt that it was a recognition of the influence of missionaries, especially pioneer missionaries, upon

Japanese education, though the article may not expressly speak of it.

Again I have with me a book, called "History of Japanese Education" published by the Educational Department in August 1877. It is a rare and authoritative work. In the "History of Reforms in the Educational Department" nothing is said of any other books except this one. Hence I believe we may consider it as almost an official document. In this book there are two references to the service of missionaries. Before the government schools were established, the missionary schools played a great part. Among the most renowned language scholars of the day were graduates of those schools. In 1875 we find that the students in Christian schools numbered about 700. And there were still more students in Greek and Roman Catholic schools. This book is perhaps the first history of education in Japan. The original was written in Japanese and the translation was sent to the Exposition of 1876 at Philadelphia. The reprint was sent to the Paris Exposition two years after. The English translation I have tried to get for a long time but have only found it very recently. In the preface is one portion that I like very much It speaks about Dr. Verbeck and praises his services for Japanese education.

Further on is the following story—In the year 1863, at Nagasaki there was a school called Sai Bi Kwan where Chinese, Dutch, French, Russian and English were taught. The teacher of English was an American, who spoke Japanese well. He was a skilled teacher and had marvellous success. Who was this good American? I wonder if it was not Dr. Verbeck, yet I am somewhat in doubt, for under the picture in Count Okuma's History the name of

the school is given as Chi En Kwan and in the history by the Department of Education it is Sai Bi Kwan. Perhaps some one here can tell me whether these two are one and the same or not.

My former teacher, Professor Toyama, although he wrote while in America an article entitled "Raid on Missionaries," yet he afterward expressed great gratitude for the contribution of missionaries toward education and civilization. I heard this from Dr. T. Inouye, and since then I have looked into the collection of essays by Professor Toyama and found the original statement.

Since the restoration, Japan has sought knowledge from the whole world, and chiefly in two ways: from foreigners in Japan and from Japanese who have studied in foreign countries.

The last fifty years may be roughly divided into two parts. In the later twenty-five years knowledge was mostly brought from the West by Japanese, while in the earlier twenty-five we owe most to the foreigners in Japan, especially to the missionaries. I have said 'missionaries' but I mean it in a very broad sense. For instance, Doctors Verbeck, Hepburn and Brown came to Japan with the aim of spreading the gospel, but they adopted various methods as means to that end. And the noted Captain Janes of Kumamoto came to Japan primarily to teach, but he spent his spare time in evangelizing the people. Though not missionaries all such men did the same work as missionaries.

I recall the letter of Dr. Verbeck written at the time when he wanted a teacher from America. He wrote that it would be all right even though the candidate were not ordained, in fact, better if he were not a "reverend"; only he must be a Christian. I would like to express hearty thanks to all missionaries to-night.

The condition of the Japanese at the beginning of Meiji must have seemed barbarous to foreigners though they may not have seemed so to us. I believe it is told in the biography of Dr. Verbeck that an insurance company refused to insure the life of anyone who was going to Japan. This shows that to come to Japan was an extraordinary undertaking then. Therefore ordinary persons did not come to us. And all who did missionary work, whether directly or indirectly, were men with the purest of motives. Thus we gained most valuable teachers and through their efforts our nation was able to develop to her present position.

Furthermore Japanese students abroad owed a great deal to Christian workers. When they were in difficulty or ran short of funds, the men who helped them out were mostly missionaries or ministers in America. When Ambassador Iwakura was leaving America, he sent a letter of thanks to Dr. Ferris. This is signed by Ambassador Iwakura and by Okubo and it seems to me that this letter of thanks for what Dr. Ferris had done to help Japanese students in America, is the voice of the nation.

Thus, when we inquire how the most of Western civilization has been introduced into Japan, we find that we are greatly indebted to missionaries. As other speakers have remarked, in the education of girls, we ought to be profoundly grateful to the missionaries and their wives. One who held an important place in the beginning of Meiji was the late Viscount Fujimaro Tanaka. About this time strange things happened, and among them, what Viscount Tanaka thought was the first step in the education of Japanese women. He asked an American lady to teach his wife Western manners, as I recently heard

from the Viscountess herself. This American lady was not a missionary, but was just as pious as a missionary. I have no doubt that Viscount Tanaka, who wielded all the authority of the Minister of Education, was largely influenced to promote the education of women by missionaries like her.

In 1871 the Tokyo Girls School was established and in 1874 the Girls Normal School known as the Ochanomizu School. Both of these were planned by Viscount Tanaka. This is really the beginning of girls' education in Japan. The field of women's education was opened up and tilled by missionaries. Then came Viscount Tanaka and sowed the seed. Even after it had germinated and started to grow, missionaries cultivated it side by side with the government.

Again, a factor that has carried a helpful influence into home life is the spread of Western music which was developed by the same steps as girls' education. Now having covered my theme in outline, I would go back to what I spoke of at the beginning and give my personal reasons for speaking here this evening.

It is strangely related to the pioneer missionaries such as Doctors Hepburn, Brown, and Verbeck. Just last year, on April 20th, we had a memorial gathering for Dr. David Murray at the Nobles' Club. Dr. Murray was advisor to the Minister of Education from 1873 to 1879 and did a great deal for education in Japan. There have been many foreign teachers in different schools in Japan, yet there has been none but Dr. Murray who stood at the center of the Educational Department, and did so much for education. He died just four years ago, and after that Mrs. Murray donated $1,000 to the Tokyo Imperial Uni-

versity to found a prize in mathematics, for Dr. Murray had been a mathematican. So, since then, we have the Dr. David Murray Memorial Mathematical Prize. Being related to this faculty, I gave an address at the memorial gathering expressing our gratitude for the gift. At this occasion the daughter of Dr. S. R. Brown, now Mrs. Williamson, was present having just come from America.

Now when I was a boy I lived in Niigata. There was a foreign teacher there, and my father went to him to learn English, and I went with him. It was there I believe I first learned A-B-C. The name of the teacher I understood to be "Bron" and there was a young lady and her name was Miss Kida. Now at this memorial gathering in honor of Dr. Murray was the former Miss Brown, now Mrs. Williamson, and supposing that what I have remembered as "Bron" was in reality "Brown" and yet knowing there are so many Browns in America, I was not a little doubtful if she could be the daughter of the Dr. Brown that I had known as Dr. Bron. So I asked the little son of Mrs. Williamson, and found that his grandfather's name was Brown and that he had lived in Niigata. Then I thought that the young lady who had been with Dr. Brown must have been his daughter, yet I wondered how her name could be Kida. So again I asked the boy if Kida was the name of his mother or her sister. But I found it was neither. Thus my inquiries ended without clearing up my doubt, but later I found that Miss Kida is the mispronounciation of Miss Kidder and that Miss Kidder was now Mrs. Rothsay Miller.

The other day I called on Mrs. Miller and talked of old times. Among other things, she said that her name was often mispronounced and she was even

called "mosquito." Thus I found that Dr. Brown came to Niigata after his first furlough and that Miss Kidder came with him. When he came to Niigata he came with the purpose of staying three years there, but for some reason, he went back within six months to Yokohama to start an English school there. And I find that Mrs. Miller was the pioneer unmarried lady missionary, and contributed greatly to girls' education in Japan.

Though you probably know all this, I may mention that my friend Baron Tsuzuki and the late Toru Hoshi, M.P., were pupils of Dr. Brown. I believe that among the influential men in the revolution of 1868 and at the beginning of Meiji era, many must have come under the influence of missionaries, but these facts have not yet been investigated. It is well known that Count Okuma and Count Soyejima and Prince Iwakura, now Minister to the Imperial Household, were all pupils of Dr. Verbeck. Besides these there were many others not mentioned in any book, so a great deal of the results of missionary effort is still buried.

I investigated Dr. Verbeck's life just before the memorial gathering in April last, and I have just reread his biography. And I have found many things having a direct or indirect bearing upon the welfare of our nation. And I have called on several persons connected with Dr. Verbeck so that I might learn the facts more exactly. I must have met Dr. Verbeck, but I have only a slight recollection of him. The more I study his life, the more do I find he has done for Japan.

In Japan the science of medicine came from Germany. The fact that we follow Germany we owe largely to the effort of Dr. Verbeck; and if it

had been otherwise, we might not have seen the wonderful development in this branch of science in Japan to-day. At that time the prevalent spirit was to confine the study of foreign languages to English. And there was a strong public sentiment favoring English as the medium of studying medicine. The men who were inclined toward Germany were in the minority and they felt that in order to win the day they would have to gain a man who was impartial and at the same time powerful. So they came to Dr. Verbeck. Though Dr. Verbeck was practically an American, yet he was very impartial and he recommended Germany as the best country from which to learn the science of medicine.

When we were boys we used to sing "Shinagawa noridasu Azumakwan....." Now that the Stonewall Jackson or the Azumakwan (man-of-war) came into the possession of Japan was chiefly through Dr. Verbeck's efforts, as appears in his biography. Dr. Verbeck being an engineer and a scholar and a speaker of many languages, was eminently fitted to the needs of the time. He never spared himself in the least, but spent thirty-nine years, the best part of his manhood, in serving us in every possible way. He loved Japan to an extraordinary degree, but above all he loved truth and righteousness. That is why he had the entire confidence of the people and was able to do so much for our nation.

Of the three pioneers I have named, Dr. Hepburn is still living and the grave of Dr. Brown is in America, but fortunately Dr. Verbeck's grave is in Aoyama cemetery. I visited that grave day before yesterday and felt an unspeakable emotion when I realized that under that simple tomb lay the remains of our nation's benefactor.

Last April, the report of the Dr. Murray Memorial dinner was cabled abroad by Reuter, and I looked for it in the American papers. Accidentally in the Sunday Edition of the New York Herald of April 26th, I came across the picture of Dr. Hepburn. Now the Herald upheld the opinion that men who have exercised too vigorously do not live long and to confirm this theory a reporter was sent to interview Dr. Hepburn. He found that Dr. Hepburn had just come back from a long walk, but even after a lively conversation of an hour long, he showed no fatigue but went on to tell the history of his fourscore years and ten. I had not realized till then that he was still living. Of course Dr. Hepburn's dictionary has been in our hands constantly from childhood.

Thus through my research into the influence of Dr. Murray upon education in Japan, previous to and after the memorial dinner, I came gradually to know more or less of these other men, and to see, though vaguely, how great was the contribution of missionaries to education and civilization in Japan.

VIII.

THE MISSIONARY IN THE FUTURE.

THE WORK OF THE MISSIONAY IN THE FUTURE.

Address by Rev. J. G. DUNLOP, of the American Presbyterian (North) Church, Fukui.

Our subject this morning is "The Work of the Missionary in the Past and in the Future." We have given the past, large consideration in the discussion this week, and on this last day I feel sure that it is the future that all here wish to think and talk about.

"The Work of the Missionary in the Future." Then we are agreed that there are to be missionaries in Japan in the future. For some years some at least have seemed to be in doubt about it,—while others have had no doubt whatever, for they have energetically advised the missionary to pack up and go home, as the day of his usefulness here had forever passed.

But during the last two years especially there has been a realization, not so much of the weakness of the church in Japan and its missionary allies, as of the vast magnitude of the task that lies before us and the stupendousness and the unflinching, though often masked, determination of the forces that are ranged against us. We have learned that this Port Arthur is not the Port Arthur held by the Chinese in 1894, to fall of an afternoon at one rush on the key-fort of the position; but present-day Japan is the Port

Arthur of 1904, to be taken not by frontal attack alone, but by patient sapping and mining and high angle firing, continued for months with a vigor and a degree of sacrifice unknown in any previous great siege of history.

Yes, we have been deceived about Japan, and the Christian task here is indeed a Port Arthur. One said one day, "Lift up your eyes and look on the fields that they are white already unto harvest." Were He here to-day and looking forth upon the teeming hundreds of thousands on the plains of Japan, or glancing upon the ten thousand villages sheltering among the mountains of Japan where His name has never been named except in contempt and derision, could He say even that the fields are green with the promise of whiteness some near day? No, for the seed has not been sown and the sower has not gone forth to sow. God forgive us that some of us have wavered and have thought of scuttling out of Japan!

Missionary work is to continue. First, for how long? There are not a few young missionaries in Japan who are wondering whether it is worth while to give themselves with any great degree of application to the study of the Japanese language and other preparation for a life work here; for they are not sure that the work is to continue for a life time. They stand bewildered, not knowing the hour of the day at which they have been hired and sent into the vineyard, and rather inclined to think that it is either the ninth or the eleventh hour.

Do you ask me what hour it is in our missionary day here? I am speaking now not of the whole task, the ultimate Christianization of this land, which is a task undoubtedly of centuries, but I am speaking

of the missionary's necessary share in that task. And do you ask what hour it is in our missionary day? I am not sure, but my impression is that it is about the beginning of the sixth hour.

Then it is not a time for throwing down your tools, but for taking them up. It is not a time for putting on your garments to go home, but a time for stripping for the task. It is not dusk, but high noon.

We are celebrating the completion of fifty years of missionary and church effort. So far as human eyes can see, even the missionary share in the evangelization of Japan must continue in full swing for another fifty years. And when even then the evening comes and the whistle blows and the laborers leave the works, I think there will be some choice workmen who will be asked to stay and do "overtime," to fill up that which is lacking of the afflictions of Christ for His body's sake, which is the church.

To change the figure: Vicksburg has fallen; Gettysburg has been fought and won; but we are only half through—the march to the sea has not been begun, Petersburg remains, and Richmond, and Appomattox is still afar off.

Coming secondly to consider the question of the extent to which missionaries should be engaged in the work in Japan in the future, the answer can be very brief. My opinion is that not only are we to go on for another fifty years at least, but we should go on with a higher spirit, with a keener application, and with a larger force than we have yet had in the work. It is not a time for tapering off. Have we 800 missionaries at present in Japan? Then that number should be increased by at least twenty-five per cent., so 1000—if possible, without injustice to other clamant

fields, by fifty per cent., to 1200. That number could easily be located and profitably used.

Next, as to the kind of missionary needed, and the work he should do, I hesitate to advise. The missionary of all men gets so much advice. The globe-trotter, the journalist, the diplomatist, the port-merchant, and even our Japanese brother-minister, all have their quota of criticism and advice to offer. But there is one thing that has struck me, and that is that it is the missionary man that is the subject of all this concern.

Our missionary women are rarely criticized—and if I make a suggestion or two to-day I wish to disclaim all intention of advising at least one large section of the missionary community—I mean our lady missionaries. I am not now thinking of the elect ladies who used to be called "the little w's" because of the way their presence in the field was noted in the missionary list—"Rev. So-and-So and w."—small "w." They are all right too, but they are here primarily as "little w's." I have in mind rather the hundreds who in the truest, most painful sense have "left home and brothers and sisters and father and mother and children and lands" for His sake, who, often unappreciated, sometimes ignorantly envied, but living from year to year a life of social starvation, often with the home-hunger gnawing at their hearts, still go on doing the day's work with a smile on the face and a cheerful ring in the voice. All honor to them. Before these I am silent, with no criticism to utter, no suggestion to offer, and satisfied if "that which hath been is that which shall be and that which hath been done is that which shall be done."

As to the kind of men needed, a Japanese pastor, speaking at an important gathering in America late-

ly, said that there is a place in Japan for missionaries if they are men like Henry Drummond. There are others who for twenty years past have been saying that sort of thing till they have infected some of the Boards at home with the idea that what Japan needs is "a few picked men"—that is the favorite phrase—and not any considerable number of missionaries. Of course, Japan needs "picked men," and so does China, and so does India—but I assure you that the Boards are trying at least to pick their men.

Truly it would be a blessed and delightful thing if we could have a number of missions here made up only of Henry Drummonds and Lyman Abbotts and Phillips Brookses and Geo. Adam Smiths and Campbell Morgans and F. B. Meyers, but it is idle and childish to talk of such a thing. Why not ask for the Archbishops of Canterbury and York at once, and for the Apostles Peter and Paul?

The scribes said to Christ that Elijah must first come, and he had to tell them "that Elijah was come already and they knew him not, but did unto him whatsoever they would." And I wish to say that though you have not missionary men among you of the measure of Peter and Paul, you have very few who have not come out to the field driven —I say, driven—by the very spirit which sent Peter to the Jews and Paul to the Gentiles, and that alone makes them "picked men."

And I assure you that we can have, and we shall have, hundreds of such missionaries, men and women in whom the spirit of God is, men and women of prayer, men and women who have drunk deep at the Eternal Fountain till there are springs of living water gushing forth from the innermost parts of their

lives for the refreshment of multitudes yet unborn; men and women of fair education and culture, but above all with that subtle, indefinable thing called character, which Mr. Moody quaintly but powerfully described as "what a man is in the dark"—you will need and you will have hundreds of such missionaries who will prove themselves worthy fellow-laborers with you in the evangelization of Japan.

I would not for a moment suggest a perfect self-satisfaction on the part of missionaries. I venture to express not only the hope but also the conviction that the next two generations of missionaries will be an improvement on us of the present in two particulars. The first of these is intellectual attitude and attainments, but especially intellectual attitude. Too many of us men of to-day have had our training in what the Japanese brother two days ago called "theological cemeteries"—we have come out here intellectually embalmed and rigid.

We have come from universities, seats of learning and philosophy, but some of us have brought from them no more real philosophy, or sympathy with the great world of men and women and societies and harmony with God's nations, and God's vast universe of truth than we had at ten years of age. God should be to us:—

Source of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of Being flows
Through all its channels, down from Thee.

Thy glory flames in stars and suns,
It springs to life in grass and flowers,
Through every grade Thy being runs
And radiant shines in human towers.

But is that the God our systematic theology and Old Testament exegesis gave us? The truth—we brought the truth with us here, done up in small packages with little doctrinal labels on them. Anything different from this could not be the truth. Instead of a magazine of ideas, fundamental, vital, fruitful, we have brought a six-inch armor-plate panoply of dogma as our chief intellectual equipment for our task. Dogma is good in its place, but that place is back in the museum. Only ideas are good enough for the laboratory, the workshop, the mission-field. I am glad that many of the newer missionaries are bringing to the field fewer dogmas and more ideas, the fundamental ideas of the Kingdom which, planted in their minds and hearts, will bring forth fruit and seed evermore for the nourishing and up-building of tens of thousands of this nation.

Intellectual attitude, and intellectual attainments. I have a Japanese friend and brother-minister who shames me every time I meet him by the books he reads and the mental progress he is making. He gets only thirty-five *yen* a month from his church and he does not get that. His library is only a small fraction of mine, but in quality it is superior. True, his learning sometimes clogs his preaching, and mine is never clogged in that way; but he is growing and extending his mental and spiritual foundation and building a better edifice thereon. Brethren, missionary brethren, we are in great danger amid our many duties, and the pettiness of many of them, of falling into an intellectual slumber out here.

The second particular in which we may pray for improvement is in our attitude to the Japanese Church; but I believe that prayer too is being answered. We are all learning that the old way of mutual

exclusion between mission and church is fatal—and is doomed. We cannot do our work independently of each other without reference to each other.

But equally true is it that we cannot control each other. The way of peace and the way of success will be found in some form of coöperation. But it must be a real coöperation, not a coöperation which shall be a virtual control of missionary activity and destruction of missionary initiative.

When the church in Japan becomes great enough to control the mission work organized and supported from America and England, it will be great enough to do without that mission work. The mission, so long as it is a mission, must have the chief control of its activities and resources. There must be essential mission autonomy just as there must be church autonomy, no *imperium in imperio* in either church or mission.

So long as Japan needs mission help it must be satisfied with a modified missionary control. This does not exclude consulting together between churches and missions. It does not exclude affiliation or coöperation; but it does exclude either an open or a veiled control of missionary operations by the Japanese Church.

The complete control will come in its good time—and God speed the day—but that day will be when missionary share in this great task is practically done, when missionaries are no longer here organized in missions, but are here, only a few of them, as individuals, in that "over-time," fifty or sixty years hence, of which I spoke a while ago.

In the fourth and last place, I speak with more pleasure of the kind of work to be done by missionaries in the coming half-century. I have no

startling changes to propose. I should like to see a linking-up in educational institutions, especially in our theological work; but otherwise I hope our school work will go on much as it has in the past, always adapting itself to the current needs and the changing conditions.

As a missionary in direct evangelistic work, I hope, as every soldier does, that we shall have more frontal attack in the future than we have had in the past. The missionary has had to do a great deal of digging and ditching, sapping and mining, and indirect firing. Only a small fraction of his work has been direct and in the vernacular of the country. We have had to carry on the battle at long range. All of us have taught English grammar and conversation and pronunciation *ad nauseam*, and some of us have done little else. May not the future give us the joy of a closer combat? I think it should and will.

God has worked in many ways to bring this nation to Himself—through political revolution, through war, through industrial and commercial changes in the life of the people, through diplomacy and treaty-making, and code-making, through education and the study of foreign languages, as well as through direct religious propagandism—and the nation is nearer, far nearer, than it was even ten years ago. And the time has come for a more direct presentation of the Word of Life by both Japanese workers and foreign workers.

My own hope is that the new generation of missionaries, far from being careless about the acquisition of the Japanese language, will do much better work in Japanese than we, the present generation of missionaries, have done. And this is not for preaching only, for, as Mr. Norman well said yesterday, preaching is but a part of it.

Let us do more preaching than we have ever done before; but let us enter, as we have hardly begun to enter, that field of direct evangelism in intelligent, efficient, vernacular work for individuals, in what Dr. Imbrie called the other day "that ever-widening ring of those who are feeling after God." I sometimes wish that I could give up my night teaching and preaching and spend the evenings, rather, in quiet talks, in their homes and in mine, with individual men, a few of whom I know and many of whom I could know, the leaders in official, and educational and commercial life in the city and prefecture in which I live. Here is a great field that is open, by the kindliness of the people, to us foreign missionaries, and that is as yet open to but few of the Japanese ministers and evangelists. Much of the best missionary work of the future will be of this individual and social sort among the nation's leaders who are emancipated from the old religions but not yet made bond-servants of Jesus Christ.

There is a newly invented substance in the West called wire-glass. It is glass shot through and through with tiny wires that hold the particles together so that sheets of this substance can stand extreme heat—say, in a conflagration—without cracking and breaking. It is coming into use in elevatorshafts and in shop-windows and has already saved many a building by preventing the fatal inrush of outer air which would form a draught and carry the fire through the building.

I sometimes think these Japanese communities are like wire-glass. There are invisible wires which run through the substance of society, holding it together, and preventing the cracking and breaking asunder that follow earnest evangelism in societies less

closely knit together. But glass is glass, and fire is fire, and wire or no wire, the glass at least feels the fervent heat and is softened and melted by it. And so in Japan there are scores of thousands who have felt the warmth of Christ's love, who are secretly surrendered to His claims, and who, with the inevitable relaxing of the wire-like strictures of their social organization, which is coming as surely as next year and next century are coming, will openly yield themselves as servants of Christ, as sons of God, and citizens of the Eternal Kingdom.

God grant it to us, brothers and sisters, Japanese and Americans and British and German and Dutch and Danes—are there any others?—to have a share together in this glorious work and victory, making it our aim "so to preach the Gospel not where Christ is already named, but as it is written, They shall see to whom no tidings of Him came, and they who have not heard shall understand;"—"and the teachers" (as the margin says)—"the teachers shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."

THE FUTURE OF MISSIONARY WORK IN JAPAN.

By Dr. J. D. Davis, Kyoto.

(*This was the closing address at the Conference.*)

The results of the first fifty years of missionary work in Japan should give us great hopes for the future. Fifty years ago it was death to be a Christian. The bulletin boards which everywhere proscribed Christianity and offered rewards to informers were only taken taken down thirty-six years ago. Thirty-seven years ago, next month, Ichikawa Yeinosuke died in prison in Kyoto for the crime of having in his possession and reading a pen-made copy of the Gospel of Mark in Japanese. The first church was organized only thirty-seven years ago. Prejudice and opposition lasted on into the middle of this fifty-year period. It is only about ten years since missionaries could freely travel and reside in the interior.

How changed is the situation to-day! Fear and prejudice are gone. People are everywhere ready to hear. Leading men in government circles are favorable to Christianity. The Emperor himself has made munificent gifts to distinctively Christian institutions. The Bible is translated, and hundreds of thousands of bibles and portions are sold and circulated every year. A great mass of Christian literature is also circulated every year. Flourishing Young Men's

Christian Associations are working in most of the higher schools of the empire. Lectures on Christianity are given in the universities. The little vanguard of missionaries which came fifty years ago, has become a battalion eight hundred strong.

There are nearly six hundred organized churches, of which more than one fourth are self-supporting, including the pastors' salary. These churches have a membership of over seventy thousand, and the church membership was increased last year by over ten per cent. There are nearly five hundred ordained Japanese workers and over six hundred unordained male workers, and over two hundred Bible women. Nearly 100,000 scholars are being taught in more than one thousand Sabbath schools. Several of the larger churches have organized missionary societies which are extending the work in Japan, and some of them are supporting evangelists in Formosa, Korea, Manchuria and China.

An independent, self-supporting, self-propagating church has been begun in Japan which is rapidly gaining in numbers and influence. The Protestant Christians gave for Christian work last year nearly 300,000 *yen* ($150,000). There are nearly four thousand students in Christian boarding schools. There are also nearly one hundred Christian kindergartens and other day schools where eight thousand students are being taught. About four hundred students are being trained in theological schools, and two hundred and fifty women are being taught in Women's Bible schools.

With such a foundation, with such a capital with which to start out on the second fifty years, what shall we say of the future? What is the outlook? What is our privilege? What is our duty? Who

shall measure the ratio of the progress of the work in Japan during the next decades? It ought to be an ever accelerating geometrical progression. All the factors needed for such progress are in our hands or within our reach. We only need to link the infinite Factor to them to speedily win a nation to Christ.

There are great incentives to press forward. Japan is powerfully influencing the Far East and all Asia. Her splendid success in constitutional government, in education, and in modern warfare has awakened old China, has stirred India, and is powerfully felt in Turkey and Persia. Who can measure the powerful influence which a Christian Japan would exert over all these nations?

But Japan is not yet evangelized. There remains yet very much land to be possessed. There are thirty or forty millions who have never heard of Christ, or only in the most general way. There are three provinces without a missionary in them, and only a very few Japanese workers, and many other provinces are almost untouched. The large majority of the seventy thousand Protestant Christians are found in a few centres. Three-fourths of the population of Japan are living in towns and villages of three thousand or less, and they are almost untouched by the Gospel.

The great majority of the Japanese churches are struggling toward self-support, and the few bands of self-supporting churches are striving to bring the weak churches to self-support. Very little is being done at present, and there seems but little prospect that much can be done in the near future, by the Japanese churches to carry the Gospel to the thirty or forty millions who as yet have heard nothing. Both men and means are lacking.

Under these circumstances, what should be the future of missionary work in Japan? There is still need of it, and there is still room for it.

In order that this work may be most effective, however, certain things need to be recognised and acted upon.

1. We should realize that we are not to be the leaders, organizers, or directors of the work. Our Japanese brethren must take that place in the future. Let us cordially recognize this and cordially plan and work together as equals, or even follow their lead! In touring, in opening new work, and in other ways, we shall find that their leading or coöperation will generally ensure a larger measure of success than we can gain when we take the initiative alone.

Let us seek for ourselves, and pray that the Japanese churches may receive such a baptism of the spirit and love of Christ and such a zeal for saving men and helping forward Christ's kingdom in Japan, that we shall forget the *naigwai*, (foreign and Japanese) and plan and work together as equal brothers in the one family of our common Lord!

2. Let us realize that "the harvest truly is plenteous but the laborers are few," and let us labour and pray that the Lord of the harvest may send forth more laborers into His harvest. There ought to be many more men in training for the Christian ministry. Every pastor and every missionary ought to be looking for and leading young men to give themselves to this work. There is need that thoroughly trained men, graduates of middle schools and universities should give themselves to this work and become leaders in the Church.

There is need of and room for more foreign workers. If young men and young women, realizing

the need and the great open door for service here, can come with such love, and zeal, and devotion that they will gladly acknowledge the Japanese as leaders in the work, and cordially work shoulder to shoulder with them, there is no limit to the work which such workers can find to do, and there is no human measure to its effectiveness. I know one young missionary who, among other useful labours, is teaching the Bible to large classes of teachers and students in government schools, and who has started six Sabbath Schools in as many villages in the immediate vicinity, each of which is a centre of light. There are hundreds, if not thousands of places in Japan where this work could be duplicated, were the men here to do it.

The Shiga Ken, the province of Omi, about lake Biwa, with its population of 800,000, and its fourteen hundred towns and villages, has no missionary in it, and only six or eight Japanese workers. (Since this was prepared a missionary has entered one corner of this province). Christianity entered Kyoto thirty-four years ago, but it has only touched six or eight places on one edge of this province. There are students in many of these towns and villages who have heard something of Christianity while in government schools in Kyoto and elsewhere, who would gladly welcome the Christian worker. Shall these multitudes in Japan wait another thirty, or fifty years before they hear the Gospel?

3. We need to realize the importance of united effort, a union that can be felt; not necessarily organic union, although let that come as fast and as far as possible, in the various groups of missions and churches; but let us have federated union which shall make clear to the world that our denominational differences are like the clothes we wear, while our

hearts beat in unison as brothers in one great family. Let us pray, and work together as brothers. We should do this in educational work, in publication work, and in the work of direct evangelization. Save in the large centres, the field ought to be divided so that there would be only one denomination working in a place. The aim should be to carry the Gospel to the millions who are not now within its reach. In *shuchu*, or concentrated evangelistic work, it seems very desirable that there should be federation and co-operation. Such united effort on the part of all the Christians in a given locality, will be far more impressive and powerful than similar effort put forth at different times by separate churches.

4. Let us unite in declaring our faith in the great vital, fundamental principles of Christianity. These principles are being denied or minimized in the West, and there is danger of it in Japan. If such a wave of negation sweeps ever the Church here, it may retard the coming of the kingdom many decades of years. This is a time when every one should voice forth his conviction of the truth with no uncertain sound.

5. The most vital, the most fundamental need of all is a deep and all-pervading quickening by the Holy Spirit, which shall reach the hearts of all the workers and the rank and file of the churches. Without this the full evangelization of Japan may wait another fifty or one hundred years.

With such a wave, not an ephemeral one, but lasting on through decades of years, Japan will be a Christian nation in the near future. Such an all-pervasive deepening of the spiritual life and love would unite all hearts and solve all difficulties, The *naigwai*

would be forgotten in zeal for the work, union in education, in publication and in evangelistic work would be effected. A great company of consecrated workers would speedily be raised up and prepared for the work. The churches would speedily come to self-support. All the professed followers of Christ would *live* and *preach* the Gospel. An abundance of money would be given to extend the work, and the Church in Japan would move forward as one grand, victorious army, loyal to Christ, truth, and to duty.

My fondest hope and my most earnest prayer is that this Jubilee year will see the beginning of such a deep spiritual wave as shall usher in a future of rapid and glorious victory.

APPENDIX TO PART FIRST.

A COMMUNICATION FROM THE BISHOPS OF THE NIPPON SEIKŌ KWAI.*

Bishop's Office, 38 Tsukiji, Tokyo,
October 4, 1909.

To the Secretary of
The Jubilee Conference of
Protestant Missions, Tokio.

Dear Sir:

I take pleasure in handing you herewith a joint communication from the Bishops of the Nippon Sei Kō Kwai which I will ask you to present publicly to the Conference.

Very truly yours,

SIDNEY C. PARTRIDGE,
Bishop of Kyoto.
Secretary of the House of Bishops.

The Bishops of the Nippon Sei Kō Kwai—in meeting of October 2nd—send greeting and prayer for Divine Blessing to the Jubilee Conference of Protestant Missions.

Though unable to identify themselves officially with the Conference under a title which might seem to exclude other Episcopal Churches, they look forward

* This is the official title of the Anglican Church in Japan.

with interest to the discussions to be held and join in thanksgiving to Almighty God for the fifty years of renewed opportunity granted to the Gospel in Japan.

JOHN MCKIM.
HUGH JAMES FOSS.
SIDNEY C. PARTRIDGE.
CECIL.
Bp. in So. Tokyo.

To the Secretary of
The Jubilee Conference of Protestant Missions.

Tokyo, October 5, 1909.

THE EVANGELIZATION OF JAPAN.

GALEN M. FISHER.

The following paper was prepared for the Edinburgh Conference of Missions. While it was not read at the Semi-centennial Conference in Tokyo, it seems fitting to append it to Part First of this volume. THE EDITOR.

Rarely if ever before in her history has the Church attempted to Christianize a people so advanced at once in intellectual, moral, and material culture as the Japanese. A people in whom the spirit of progress rests upon so deep a substratum of conservatism cannot be shaken loose in a day. Expectations entertained twenty years ago that they would be swept into Christianity en masse have given place to the realization that the Christianization of the Empire may require generations. On the other hand, the celebration of the semi-centennial of the modern introduction of Christianity into Japan has thrown into relief the broad scope of the evangelization already accomplished and the substantial character of the results attained.

I.—THE FIELD AND THE PEOPLE.

Japan's geographical position destines her to play an important role in the Christianization of the Far East. Although covering only 161,000 square miles, she hems in the coast of Asia from Siberia to Southern China. Her indented coast and the sea-loving

disposition of her people, her supplies of coal and skilled labor, combined with her intellectual energy, guarantee that her traders and teachers and diplomats will penetrate to every city between Kamchatka and the Persian Gulf. Japan is peculiarly fitted to become in mental and moral, no less than in material, civilization, the middle term between the Occident and the Orient. Whether we will or no, the words still ring in our ears, "Japan leading the Orient—but whither?"

The Japanese race is prolific. Increasing at the rate of one per cent. a year, they now number 52,000,000, besides 3,250,000 Formosans. The climate is in general salubrious, though trying to Westerners because of the lack of ozone in the air. Conditions of living and travel offer no peculiar hardships. The Empire is now accessible to Christian workers by means of 5,300 miles of railway and numerous steamship lines. All restrictions as to residence have been removed since 1899. The population is comparatively congested in the center and southwest, but there are no very sparsely settled regions except in the northern islands, the Hokkaido.

The emigration of several thousands of Japanese each year to the mainland of Asia is constantly widening the responsibility of the missions and churches at work in Japan. The Japanese language is exceedingly complex and difficult; but when once mastered, it becomes a means of communication with people of all classes throughout the Empire. By resorting to the Chinese ideographs, which bear the same relation to Japanese as Greek bears to English, all the shades of thought involved in the presentation of religious truth can be fairly well conveyed. The absence of sharp caste distinctions and the relatively high social

standing of the missionary secure him access to the upper as well as to the lower classes of society.

II.—Characteristics and Conditions Favorable and Unfavorable to Christianization.

The character of the Japanese people is the chief ground of hope for the Christian worker. But like all peoples, they have the defects of their qualities. They are singularly open-minded and tolerant, but not free from changeableness and luke-warm eclecticism. They possess a capacity for mass movements, when led from above, but often lack the courage to stand alone against the tyranny of family and social opposition. They have a talent for minute organization and prevision in military and political affairs, but are unsystematic in social and religious life. They glorify patriotism, but tend to interpret it in a nationalistic sense antagonistic to Christianity. The spirit of hero-worship powerfully lifts their aspirations, but carried to the point of apotheosis, it withdraws attention from the true idea of God. Devotion to individual leaders of a magnetic or heroic temper is often stronger than devotion to principles or religious organizations.

There has been until recently even among Christians a tendency to value Christianity for its utility to the State, but a failure to prize it for its absolute spiritual truth. On the side of personal morality, laxity in relations between the sexes is one of the chief secrets of moral failure among both Christians and non-Christians, especially in the country districts, although Japanese wives are usually faithful. This is the opinion of an eminent Japanese. Yet when all discounts have been made, there are left such vigor

and loyalty, such masculine valor and feminine sensitiveness as have already given the world fresh and beautiful types of Christian character.

The age-long dominance of Buddhism has probably been more of a hindrance than a help to Christianization. It has to be sure, bred superstition, pantheism, fatalism and a low conception of sin and of salvation by faith ; it has blurred the conception of personality, divine and human ; still, it has taught the law of suffering for sin, the need of spiritual enlightenment, and the seriousness, the mystery, and the eternity of existence. Fortunately, perhaps, it was the northern and more spiritual, instead of the southern, semi-atheistic Buddhism that came to Japan.

Confucianism has proved in many respects to be a schoolmaster leading toward Christ, and a corrective for the defects of Buddhism. It has inculcated a high moral code, emphasized self-mastery, and discouraged superstition. But, on the other hand, it has begotten agnosticism and self-satisfied rigidity.

Shinto has contributed an appreciation of sin as an offense against the gods, and the beauty of spontaneity and simplicity ; but it has too often tended toward unbridled naturalism, polytheism, and one-sided nationalism. Bushido, with all its defects, recalling the weaknesses of Spanish knighthood as depicted by Cervantes, has nurtured many noble qualities. But its suspiciousness and combativeness need to be expelled by Christ's spirit of love and service.

Other favorable factors are :—the constitutional guarantee of religious liberty ; the prevalence of the English tongue, with its Christianized literature ; the alliance with Christian England ; the recruiting of the first generation of Christian leaders from the *samurai* with their culture and their capacity for leadership ;

the intense national and individual ambition for progress, and the recognized insufficiency of material prosperity alone, leading to the revival of old faiths and the patronage of the Hōtoku teachings of Ninomiya Sontoku by the Government; but many thoughtful men are convinced that all of these together are inadequate to meet the nation's need.

Other unfavorable factors are:—the inherited suspicion of Christianity, ever since the proscription of the Portugeese missionaries; the contempt for religionists, bred by the corrupt lives of the Buddhist priests; the reinforcement of Confucian sceptisism by the anti-Christian thought of the West; the growing circulation of baneful Russian and French literature; the heavy dependence upon foreign money for evangelization, so that ardent patriots have spurned Christianity as an alien propaganda; misunderstandings arising from ignorance of the Japanese language on the part of some missionaries, or from Japanese sensitiveness; the extreme socialistic views of a few men popularly known as Christians; the unexpectedly strong attachment of Japanese Christians to sectarian distinctions; the large number of derelict professing Christians; the godless lives of many Europeans in Oriental ports, and the apparent impotence of Christianity in the West to cure such evils as radical socialism, gross impurity, pauperism, domestic discord, industrial strife, international bitterness, and the race prejudice exhibited in connection with the anti-oriental agitation.

Further hindrances are:—the rationalistic attack upon the person of Christ; the opposition of revived Buddhism and Shinto; the struggle for wealth since the Russo-Japanese war, crowding out the study of Christian truth; and finally, the self-confidence begot-

ten by victory in war, making religion seem unnecessary.

All these forces and counter-forces are fighting for the mastery among the Japanese people to-day. The wonder is, not that the Kingdom of Christ advances no faster, but that it has advanced so remarkably as it has.

III.—How Far Evanglisation has Progressed.

Beginning at the two open ports in 1859, Protestant missionaries have steadily advanced in the occupation of the country, until to-day they are to be found in every one of the 48 provinces. The restrictions upon living outside the treaty ports, which were removed only in 1899, necessitated the concentration of the missionary force in the larger cities. Even yet we find that 57% of the persons in the missionary body (including wives) reside in the eight cities of Tokyo (287), Kobe (78), Osaka (60), Sendai (48), Yokohama (45), Kyoto (43) Nagoya (31) and Nagasaki (30). But it is important to remember that fully one-half of all those in these larger cities are engaged in educational, literary or administrative work of a national character, or in the study of the language. Many of the remainder are chiefly engaged in itinerant evangelism in the surrounding towns.

The tendency has been for the number of stations to increase more rapidly than the number of missionaries. Thus in 1900 the 757 missionaries, including wives, were located in only 63 stations, whereas in 1908 the 890 missionaries were in 89 stations. This tendency has apparently reached the limit, unless the missionary force be increased or more economically utilized by co-operation and division of labor.

The work of the past fifty years has included all phases, although the industrial has been insignificant and the medical has steadily decreased. Emphasis from the first has been placed upon education, preaching, and woman's work. Children's work in Sunday-schools and kindergartens has been extensively carried on and has been very fruitful.

The exceptional intelligence of the Japanese Christian workers is largely accounted for by the early attention paid to education. This attention to instruction was due both to the foresight of the missionaries and to the thirst for instruction on the part of the intelligent middle class of samurai descent.

After the restoration of 1868 the samurai became officials, teachers, professional men and students. The result has been that Christianity has made most rapid progress among men of these occupations. Conversely, the farmers, merchants, laborers, and the aristocracy have been comparatively inaccessible and therefore neglected. While this procedure has given the Japanese church a high intellectual standing, it has kept it financially poor.

The finest locomotives are at the service of Christianity, but the means to buy coal and lay tracks are pitifully small. Yet with the increasing commercialization of the nation, the Christians are winning their share of wealth and are giving it generously for the faith. This is evidenced by the growth in the proportion of self-supporting churches, from 13 out of 93 in 1882, (14%), to 95 out of 443 in 1900 (21%) and to 169 out of 554 in 1908 (32%).

The growth in church membership, not including the Roman and Greek Catholics, has been as follows :—

1879...	2701
1882...	4367
1889...	31875
1900...	42461
1908...	73422

This shows an extremely rapid growth between 1882 and 1889, a very slow growth between 1889 and 1900, and a more normal growth during the past eight years. These figures correctly reflect the temper of the periods, which may be called the advance, the reaction, and the recovery; they were characterized in turn by inflated enthusiasm, sceptical indifference and balanced faith.

The direct evangelization of the country has been powerfully aided by the excellent Christian schools and kindergartens, and supported at every point by the widespread activity of the Bible and Tract Societies, which since 1874 have circulated over 5,000,000 copies of the Bible or its parts, and 9,500,000 books and tracts.

It has also been effectively supplemented by many forms of applied Christianity, such as orphanages, Young Men's Christian Associations, hospitals, student hostels, rescue and temperance work. The eminently pragmatic character of the Japanese has made them quick to perceive the value of Christianity in these manifestations, and they have been more or less influenced to seek the power behind the forms.

There have been several striking demonstrations on a large scale of the vigor of the Christian movement in Japan, such as the nation-wide union evangelistic campaign of 1900-01, the work in Manchuria and the military hospitals during the Russo-Japanese war, the World's Student Christian Federation Conference

at Tokyo, the "free cessation" anti-brothel movement, the relief of the famine sufferers in the northeastern provinces, and the relief work for the Osaka fire sufferers. All of these efforts have either directly or indirectly aided the evangelization of the country.

The remainder of this paper was written with frequent reference to the replies sent to the questionarie of Commission I of the Edinburgh Conference, but even more dependence has been placed upon the discussion of the paper with ten Japanese and as many missionary leaders of various denominations, who have approved all the main plans and recommendations herein embodied.

IV.—The Task Remaining.

The regions most neglected hitherto are, broadly speaking, the whole Japan Sea coast of the main island and large portions of the northeastern provinces and Hida. The results in proportion to the effort put forth have seemed most meagre in the perfectures of Niigata, Fukui, Toyama, Ishikawa, Tochigi, Saitama, Shimane, Nara, and Oita.

The comparatively neglected classes of the people are:—

1. Farmers scattered in towns and hamlets which can only be reached and evangelized by wide and repeated itineration. They constitute more than half the population of the Empire. They are conservative, uneducated, hard-worked, and under the influence of the village priest, but docile, kindly and loyal. They are open to the Christian message if it is tactfully presented and generally make faithful and self-sacrificing Christians.

2. Factory employees, numbering in 1907, 743,000,

an increase of 250,000 since 1902: a menace to the social order unless both Government and Christian influences are brought to bear to protect and uplift them. The still more numerous classes of day laborers and artisans are equally neglected.

3. Railway employees, numbering 87,000, one of the most accessible, progressive classes, already somewhat evangelized but not in a comprehensive way.

4. Shop-keepers and merchants, numbering probably 1/6 of the population, hard to get hold of, and as yet only slightly affected, but yielding staunch Christians. From them must come most of the money needed to make the church self-supporting. Bishop Evington declares, "Until we make some real impression on the agricultural and trading classes, the backbone of the nation has not been reached as far as evangelistic work is concerned."

5. Army and Navy men, numbering 250,000 and 50,000 respectively, in active service. The Army officers form one of the most anti-Christian elements in the nation, largely because they suspect Christianity of being unpatriotic and tainted with socialism. The real sentiment of many high officials is distinctly anti-Christian.

6. The aristocracy and men of wealth, few in number, intelligent, but generally ignorant of genuine Christianity and difficult of approach.

7. Fishermen, numbering perhaps 1,000,000, unlettered, poor and scattered in villages.

One weakness of the Christian movement is the fact that the majority of the members of the city churches are not drawn from the permanent old residents, but from the newcomers and transients. While yielding slower returns, it might in the long run be wiser to lay heavier siege to the older residents.

It should be said, however, that the newcomers are generally free from social opposition and consequently easier to approach; like all pioneers, they are apt to be enterprising, and hence, when once won, make active workers.

Dr. Kozaki makes the interesting observation that in the Central Western provinces, especially Osaka-Okayama district, and in Hokkaido, the churches include a larger proportion of merchants than in Tokyo district, where officials, teachers, students and company employees predominate. This accounts for the greater stability and capacity for self-support in the Central West.

The larger cities seem at first glance to be well occupied, yet an examination of Tokyo, Osaka, and Kyoto shows that fully one half of all resident missionaries and a large proportion of the Japanese workers are engaged in institutional work. Even the student field, which is so accessible, cannot be said to be adequately occupied in any large city. Unfortunately, the evangelistic efficiency of many Christian schools is seriously handicapped by the necessity of employing certificated teachers, many of whom are non-Christian, in order to secure Government recognition. And the factory, mercantile, and laboring classes in the large centers can be only barely touched by the present force and equipment.

V.—Forces Needed for Adequate Occupation of the Field.

By "the evangelization of Japan" is meant making the Gospel message readily accessible and thoroughly intelligible to the mind and heart of every man and woman in the Empire. It means not only the repeated hearing of Christian preaching but also

direct contact with Christlike men and Christian institutions. Evangelization in such a sense may not be absolutely impossible within a single decade, but it seems impracticable. We will, however, assert that by bringing the resources even now within easy reach of the Church to bear upon the situation, Japan can be so adequately manned and equipped within the next twenty-five years, that evangelization within fifty years will be entirely feasible. Some one may protest that this is not the full ideal. Granted, but this paper is intended to show that the ideal is attainable at the longest within fifty years. It does not overlook the even more rapid results that could be achieved if the Church were in truth moving like a mighty army.

By "the adequate occupation of the field" then, we shall understand that part of the programme of evangelization which falls within the next twenty-five years, and we shall emphasize, for the purposes of this paper, the part to be taken in it by the missionary body, *although the part of the Japanese workers and laymen will be of far greater consequence.* A spiritual enterprise like evangelization manifestly cannot be figured out simply on the basis of population or the number of workers, but in order to be definite, we shall define "the adequate Christian occupation of the whole field" to mean—

1.—The placing within twenty-five years of ordained evangelistic workers (foreign or Japanese) in the ratio of one for every 5,000 people in towns of from ten to twenty-five thousand in population, one for each of 400 towns between five and ten thousand in population, and one for every 2,500 of the population in

cities of over twenty-five thousand in population ; and

2.—The strengthening and creation of the institutions necessary to produce the required Japanese workers, the literature, and the corporate activities.

On the basis of this definition the total force of missionaries and ordained Japanese required for both evangelism and education would be 6,000. (Note 1).

Both Japanese and missionary leaders, so far as interviewed, are almost unanimous in believing that the missionary force should be increased. Bishop Honda favors doubling it. No one advocates decreasing it. A conservative consensus of opinion would call for an increase of 25%, and all are agreed that this increase should take place within the next ten years. That is, the number of missionaries (excluding wives) should be increased from about 760 in 1910 to 950 by 1920.

The increase desired in the force of Japanese workers is practically unlimited, provided they are of sufficiently high character. Upon them more and more will fall the burden and heat of the day. And if the equipment of Christian schools and churches is adequately increased, as hereafter specified, it is reasonable to expect that the ordained Japanese force will at least double itself every eight years, so that it would number 5,050 in 1933 (Note 2) ; that is, the total number of ordained Japanese workers and missionaries in 1933 would be 6,000, the number required. The number of unordained Japanese evangelists would doubtless be even greater, and not a few of them would be preaching in villages of less than 500 peoples.

NOTE 1.

	Population.	Workers required.
No. of Towns over 10,000 in 1908 306.....	4,578,000	600
„ „ Towns over 10,000 in 1933 400.....	6,000,000	
„ „ Towns between 5,000 and 10,000 not exactly ascertainable but estimated at 400		400
„ „ Cities over 25,000 in 1908 66.....	8,300,000	4,400
„ „ Cities over 25,000 in 1933 100	11,000,000	
„ „ Additional workers for institutions, administration, etc.....		600
Total		6,000

NOTE 2.

Number ordained Japanese in 1900,	135	
Number ordained Japanese in 1908,	558	i.e. a *fourfold* increase.
If it *doubles* (merely) every eight years:	558	in 1908
	1,116	in 1916
	2,232	in 1924
	4,464	in 1932
	5,050	in 1933

VI.—PRINCIPLES GOVERNING THE INCREASE OF FORCE AND EQUIPMENT.

Before entering upon the discussion of the equipment needed and the distribution of forces, it is important to state four cardinal principles of missionary policy :

1.—The leading part in the evangelization of Japan must henceforth be increasingly taken by the Japanese Christian themselves, not by salaried evangelists only, but by unordained assistants and by the rank and file of lay Christians going about and speaking the Word.

2.—Only missionaries of genuine spirituality, culture, broad-mindedness, sympathy and willingness to hide self should be sent. In Bishop Honda's words, " Piety, sympathy, self-denial, these three in

one, are indispensable for a missionary." But in addition to men of general culture, it is important that a number of specialists in education, theology, and philosophy be sent.

3.—The Christianity to be propagated should be evangelical and essential, but the distinctive polities and metaphysical theologies evolved in the West should not be rigidly insisted upon.

4.—At the present stage, even more important than an increase in the number of missionaries, is the strengthening of existing work, particularly by the provision of large funds for equipping and endowing educational institutions and for sending teachers and Christian graduates abroad that they may have the same opportunities of study as the teachers and graduates of the higher government institutions.

With these principles in mind, it should be emphatically repeated that the missionary's work in Japan is by no means accomplished, and apparently will not be for at least two generations more. There are fields and lines of work that will long be neglected unless the missionary force is not only kept up to its present strength, but increased.

VII.—Institutional Equipment.

The fourth principle mentioned above is of extraordinary importance in any plan for the evangelization of Japan. Even though it should be impossible to increase the missionary force, the funds available should without fail be increased. If the choice must be made between adequate funds for the work and the institutions already founded or projected, and the increase of the missionary force without such funds, then all the representative Japanese leaders and missionaries who have been interviewed would

unhesitatingly choose the funds. *But both are needed and desired.*

We cannot do better than quote Dr. Kozaki's impressive words in this connection. "The strengthening of the Christian educational institutions is by far the most important part of the programme, for the larger part of the work henceforth must be done by Japanese and great numbers of trained men will be required. Missionaries cannot possibly take as large and prominent a share in evangelistic work as formerly, so that if the country is to be evangelized, we must solve these two problems: the training of an adequate number of strong Japanese and the securing of their support Solve these two problems and the Christianization of Japan will be in sight. Therefore, instead of a large increase of of evangelistic missionaries, I favor an increase in appropriations for education and in the number of educational missionaries who will make it their life-work to raise up Japanese leaders."

The Japanese church is seriously crippled for lack of proper tools. It is impossible for many of the congregations to erect for themselves suitable places of worship, much more, to equip and endow the Christian and social institutions so vital for the Christianization of an advanced people. The provision of ample funds is one thing that the Christians of the West can do for their Japanese brothers with almost no deleterious effects, always provided that the autonomy of the Japanese Churches is respected, and that the scale of equipment is proportioned to the standard of living in Japan so that the Japanese Christians can maintain it permanently.

The institutional equipment most needed is as follows:—

1. A Christian University that will rank with the universities of the West. President Harada writes: —"The need for a first class Christian University seems to me paramount. At the same time the existing colleges should be greatly strengthened."

2. The strengthening of all the existing Christian schools of middle and higher grade, especially making a few of the colleges and theological seminaries of conspicuous excellence in every respect. The need is urgent, for, as President Harada declares, "Twenty years ago Christian institutions led in education, but now they are far behind the public and other private institutions." And Dr. Ibuka forcefully writes: "There is nothing, at this juncture, in which the friends of missions in America and Great Britain can do a greater service to Christianity in Japan than by liberal aid in the establishment of well equipped and as far as possible, sufficiently endowed Christian educational institutions of a higher grade." ..... They "do not realize how *essential* strong Christian educational institutions are as instruments for the evangelization of a nation."

3. The creation of a Christian literature foundation which could cope with the urgent demand for a scholarly, progressive and constructive presentation of Christian truth. The late Dr. Bennett rightly declared that "Christian literature calls for less outlay of money than almost any other evangelistic agency in proportion to the numbers reached." But now, as Pastor Uemura has said, "We are fighting without big guns" so far as first class Christian literature is concerned. Pastor Imai feels the need for periodicals, including a Christian daily 'Times.'

4. The erection and endowment of such concrete aids to evangelization as Young Men's and Young

Women's Christian Association Buildings, Student hostels, Orphanages, a school for foreign children, and a Union Church for foreigners in Tokyo.

The present disbursements of all missionary societies in Japan, outside of the support of missionaries, is about $175,000 gold a year. To realize the above programme, the annual expenditure should average at least $400,000 a year for the next 25 years, not including the outlay for the Christian University.

VIII.—Distribution of the Forces.

The wisest distribution of the 200 additional missionaries, (excluding wives) is a mooted problem. Upon certain principles all experts seem to agree, namely :—

1 New missionaries should be sent out as far as possible, for specific work as determined in advance by the various missions in conference with the related Japanese churches.
2 Their location should, as a rule, be determined on the principle of occupying the strategic centers but also of advancing along the lines of least resistance, rather than uniformly according to units of population.
3 They should always be assigned to places where they can be associated with competent Japanese colleagues.

Beyond these principles the opinions of leaders range all the way from those like Pastor Uemura, Professor E. W. Clement, Dr. H. Kozaki, and Dr. D. B. Schneder, who favor concentration of missionaries in the large centers, to those like Rev. D. Ebina, Bishop McKim, President Ibuka, Rev. S. Imai, Dr. O. Cary, Dr. A. T. Howard and Dr. J. D. Davis, who favor considerable diffusion into the smaller cities.

Bishop Honda, Dr. Motoda, Rev. St. George Tucker, Dr. D. C. Greene, Dr. Wm. Imbrie, Bishop Evington and Rev. C. T. Warren take middle ground. Mr. Uemura holds that the talents of the missionary are not as a rule given scope in the small city and country work, and that he and his family deteriorate because of the isolation.

Other Japanese feel that country work by the missionary yields good results provided he is always yoked with a strong Japanese colleague and avoids starting preaching places unattached to any local or national Japanese body.

The diffusionists hold that the missionary is peculiarly fitted to open up new fields because he has from the nature of the case more independence, resourcefulness, and prestige than the Japanese pastor, and because many of the strongest Japanese candidates for the ministry have been discovered in the country by touring missionaries in the past and probably will be in the future. Pastor Imai says: "Except in the case of specialists or other exceptional men, missionaries do not shine in the larger cities, but the farther they go into the country the more esteemed and influential they are."

The concentrationists, however, believe that the missionary's chief function, even in the case of evangelistic missionaries, is to train up a body of Japanese leaders who will themselves by an irresistible impulse carry the Gospel to the villages. Archbishop Nicolai has achieved some success by the following this policy.

Striking a mean between these divergent views, we may say that the additional missionaries should be divided equally between the larger cities and the smaller cities. In "the smaller cities" should be included a number of provincial capitals as yet occupied

by only one or two missionaries and, say, thirty of the seats of Government middle and normal schools where no missionaries now reside. Mr. W. M. Vories' work in Hachiman, a small town, but the seat of a provincial commercial school, shows the possibilities open to the right type of missionary in the interior.

If missionaries are stationed in the smaller cities there should be two missionary families and one or two unmarried missionaries, including one single man. This would prevent breaks on account of furlough and would allow resident and touring evangelism to be carried on simultaneously.

A valuable way of supplementing the regular missionary work in the smaller cities would be for more missionaries to teach English from four to six hours a week in provincial Schools, thus gaining a higher standing in the community and a readier access to the educated classes. For the interior provincial schools which desire the full time of a foreigner, but cannot pay enough to support him, an excellent plan would be for the missionary societies to subsidize thirty or forty unmarried (not necessarily ordained) men teacher. A score of such teachers have for some years done successful work on a self-supporting basis under the auspices of the Young Men's Christian Association. The extension of the plan to other schools would require a subsidy of only $600. a man per annum on the basis of a three year contract. This would not crowd out the professional teachers, because such interior schools can rarely afford to employ the whole time of a foreigner, and as a rule, only men with a Christian purpose are willing to put up with the life in the interior.

The additional Japanese force would naturally be

distributed more widely than the missionaries, many of them in towns of less than 10,000.

IX.—Factors of Significance and Promise in the Japanese Church.

The surest ground of hope for the comparatively early Christianization of a considerable proportion of the people is the fact that within a generation of the founding of the first church, Christianity has become naturalized, has given birth to leaders comparable in character and ability to those of the West, and has created several aggressive, self-governing bodies.

"Plain living, high thinking" aptly characterizes the general absence of men of means in the Japanese church. Yet out of their poverty and in the face of economic conditions which leave a very small margin above living expenses, it should be recorded to their honor that they have given liberally. The passion for independence—at one time the source of friction between the missionaries and the Japanese leaders—has driven the churches to strive for self-support. In the Kum-ai (Congregational) body 68 out of 95 are totally self-supporting and the remaining 27 are supported entirely by Japanese gifts through the Home Missionary Society; and in the Nihon Kirisuto Kyōkai (Presbyterian) no organization is called a church and admitted into the synod until it has attained self-support. The Methodist and other bodies are pressing in the same direction.

The zeal for independence has of late been supplemented by the missionary spirit. All the larger bodies carry on more or less home missionary work among their countrymen in Japan itself, and in Korea, Manchuria and Formosa. The contributions of the Nihon Kirisuto Kyokwai and Kumiai bodies

[for church extension purposes] totalled $12,000 gold in 1908, an average of 34 cents a member. The Methodists and Episcopalian bodies contributed $4,300.

One of the immediate effects of the above mentioned developments has been to attract strong young men to the ministry. Between 1890 and 1904 no graduates of the Government Universities entered Christian callings. But since 1904 three graduates of the Tokyo Imperial University have entered the ministry, two have entered the Y.M.C.A. secretaryship, and several undergraduates are preparing for these callings.

The attainment of a large measure of self-support and self-government by the churches has brought in its train a better adjustment of the relations between the missionaries and the churches.

Now that the chief points of friction have been removed, sweeping criticism of the missionary by Japanese Christian leaders has given place to discriminating appreciation and a desire to see the number of missionaries of the right sort increased. Yet there is still need for a careful study of this whole question of relationships, not merely for the sake of Japan, but to save other less advanced mission fields from repeating her painful experiences.

In view of all these tendencies and the facts previously brought out, it should be emphatically reiterated that the issue of the Christian campaign in Japan hinges upon the Japanese Christian forces incalculably more than upon the foreign missionaries. Any missionary policy that puts the missionary's work above or outside the Japanese church, or that relies upon the numbers of missionaries more than upon their quality and their ability to work congenially with the Japanese, will stir up strife and end in disaster.

Nothing in this paper should be construed so as to obscure the fact that the key to the whole problem of evangelizing Japan is the raising up of a large body of Japanese leaders of power and the placing of the chief responsibility and authority in their hands. On these conditions, but only on these, Japan calls insistently for a limited number of new missionaries and for liberal gifts of money from the West.

X.—Economy of the Forces.

The plans outlined above will be effective only on condition that a high degree of coördination of the forces and equipment be achieved. We have become so hardened by custom to the present loose coördination and, at times competition between the different missionary societies, missions and Japanese churches, that few of us realize even faintly the serious waste and inefficiency entailed. Instances are constantly arising and will multiply as the field is more fully occupied, unless prompt corrective measures are taken.

What is wanting is that the home boards and societies and the missions on the field shall carry much further the steps already taken in the direction of the joint determination of the policies, the coördination and combination of institutions, and the united backing of every move of the Japanese churches toward coöperation. The annual conference of the mission board representatives of Canada, and the United States and of the Standing Committee of the Coöperating Christian Missions in Japan are good, but their scope should be enlarged.

Especially should every encouragement be given the Interdenominational Federation of the Japanese Churches, which seeks to establish points of contact

between various branches of the church without affecting their polity or doctrine. In time a Joint Council composed of representatives of the coöporating Christian Missions and the Interdenominational Federation of Japanese Churches could render invaluable service in such ways as the following—

1.—Make an accurate study of the whole field and a plan for its evangelization: an obvious preliminary, but one that has never been attempted.

2.—Determine for all churches minimum standards of discipline with regard to marriage; and secure on the part of some bodies a more thorough instruction of seekers and catechumens before admitting them into the Church.

3.—Facilitate the coördination and combination of educational institutions. The tendency for each denomination to develop its own higher school, theological school, and college or university can only be checked by a division of the educational field and the development of a mutually supplementary system of schools, with one or two universities to crown the whole.

4.—Advise as to the location of workers and institutions, and as to denominational spheres of preponderant responsibility.

Missions and Japanese churches, almost without exception, honestly desire to avoid overlapping and interference, but under the present system there is no representative body to advise or arbitrate on such problems. The carrying out of any thorough-going partition of the Empire into spheres of influence in

each of which one or two missions and Japanese churches should have primary responsibility, would be an exceedingly difficult task and at present perhaps impossible, on account of the rapid shifting of the residence of church members and the already deeply rooted interests of the chief denominations in all sections of the country.

Yet this much may be feasible even now: Begin with the missions, and with evangelistic, not educational work, and having selected the provinces where one mission already has a clearly preponderant influence and forces, secure a recognition from the other missions that the primary responsibility for evangelizing that province rests upon that mission and that the others will refrain from stationing missionaries in that province for evangelistic work; and further, that if the others should feel obliged to send missionaries thither to help the existing Japanese churches, they would concentrate their energies upon the conservation of work already begun in the cities and not attempt to evangelize the country districts.

If such a plan were agreed to by a majority of the missions, the Japanese churches would be impelled in the same direction; and with the closer coördination of the Japanese churches through the recently formed Inter-Church Federation, it is not unreasonable to expect that in time the custom of transferring membership from one denomination to another would become common and thus the chief reason for organizing a branch of each

denomination in every city in the country would be removed.

At the very least, all missions and churches should be willing to agree to station workers and establish preaching places, churches and other institutions only after seeking the counsel of this Joint Council.*

5.—Promote national conferences for the culture of the spiritual life and the discussion of principles and methods of work.

6.—Act as the dignified spokesman of Japanese Christian sentiment to the non-Christian world.

XI.—Urgency of the Evangelization of Japan.

The evangelization of Japan is not an isolated question. It is intimately involved with the strategy of the world-wide campaign. This does not imply that Japan is to extend her political sovereignty, but her moral and intellectual influence is already powerfully affecting China, Korea, Siam, India and even Turkey. The Koreans by the thousands are accepting the Gospel, but their childlike faith will soon be imperilled by rationalism and materialism from Japan unless the Japanese themselves are more speedily Christianized.

As Bishop Honda says, "Japan will never follow China." But China, willing or unwilling, is to-day taking lessons of Japan. The presses of Japan are

* Had such a Council existed twenty-five years ago, when a number of new missions entered Japan, it is likely that one incidental result would have been, that several more of them would have settled in secondary metropoles, whereas now nearly all of them have their headquarters in Tokyo, Kyoto, Osaka or Kobe.

sending literature throughout China, and much of it is materialistic and irreligious. China's 4,000 'Rhodes Scholars' in Tokyo are marvellously open to the Gospel, and are being aggressively evangelized by workers from China, but most of them are untouched by Japanese Christianity because it is as yet so obscure and weak.

No worker in Japan would begrudge China a penny of the money or one of the missionaries she is pleading for, but looking at the whole Far East dispassionately, we cannot but cry "What is done for Japan is done for the whole Orient. What you do for her, do quickly, or too late mourn your short-sightedness."

We would not be alarmists, but the facts are disquieting. As Dr. Schneder writes. "Religion is excluded from the schools. There is practically no religious instruction in the homes.....The educated portion of the population is already largely naturalistic and agnostic. Few educators have any use for religion at all. Hence there is a process going on which will make it difficult for the Gospel to find entrance. Meanwhile, also, the transition stage will pass, and the country will settle down to more fixed modes of thought.

It is therefore necessary to act quickly and give Japan *all* she needs *now*."

If anyone has dreamed that Christianity's battle in Japan is won, let him be disillusioned. Port Arthur may have fallen but Mukden is yet to come.

Tokyo, February 7th, 1910.

THE CHRISTIANIZATION OF BUDDHISM.

The following article reprinted from *The Japan Times* of April fifteenth, sets forth clearly a movement which is going on in Buddhist circles under the stimulus of Christian competition. *The Times*, it should be remembered, is a purely Japanese paper, though printed in English. While not unfriendly to Christianity, it has never been considered in any sense an organ of the Christian community in Japan. The article may therefore fairly be taken as presenting the views of a candid outsider and will the better help the thoughtful reader to understand how deep an impression has been made upon the religious thought of Japan, and how inadequate a measure statistics furnish of the influence Christianity has already exerted. THE EDITOR.

THE PRESENT TENDENCY OF RELIGIOUS IN JAPAN.

Those who are always on the *qui vive* for the ever-changing phases of the leading thoughts, of the times, will probably be interested in watching the old religions laboring under time-worn prejudices and struggling, as it were, in the trap of tradition, in which, however, there is no hope for them to adjust themselves with the new demands of the ever progressing world.

Above all, what is of most interest to them at present seems to be the awkward and strange tendency of Japanese Buddhism to suffer changes or transformations through the overwhelming influence of Christianity. Some Buddhist sects are bold enough to have adopted Christian hymns in place of their own *nembutsu*, and some Buddhist temples are now used as places for conducting marriage ceremonies after the manner of Christian churches. Thus now-

a-days Buddhist priests appear to be eager to go with the times, and are busily pursuing the fashions of the day.

Apart from the question whether it would be a good or bad sign for Buddhism to have been led into new courses of this kind, so much is certain that those gloomy and unenergetic monks, who have been looked upon as being charged with the corpse of the dead, have suddenly been brought to themselves since the late war by dint of the sudden burst of self-consciousness within the public mind in general. The viewing of this life in the light of pessimism has proved itself to be an old skin incapable of holding new wine. Our worldly existence has been asserted to be our ultimate end, and far from being any step to another world, as conceived before. Thus Buddhism has begun to enter upon a new plan in order to proclaim itself as being capable of keeping up with the current of modern thought.

Dr. Inouye, Professor of the Tokyo Imperial University, has published his opinion in the latest issue of the *Toa no Hikari* (*Light of East Asia*) wherein are found expressed his long cherished ideas relating to the future of our religions. The following is only a brief resumé of his remarks, for the phraseology of which the writer holds himself responsible :—

"It is very encouraging to see how some young Buddhists are devoting themselves to the recasting of their doctrines, while the elder priests still remain sticking to petrified formalities. Now the old stock of the doctrines has the axe laid at its root, and its new sprouts are beginning to thrive in the new soil. But how to cultivate them is the sole question at issue and naturally forms a stumbling block to young reformers. The first requisite for would-be reformers is the recon-

struction of the individual characters of the divines in practice. They should be superior to laymen in point of knowledge, morality, and social services.

In knowledge, however, they are behind laymen, with the exception of a few educated youths, and never reflect credit upon their ancient great teachers. In morality, again, they seem to have no other way but to acknowledge the justice of the criticism that they are falling back into the savage stage. At this very point, indeed, they sometimes prove baser than the laity. Lastly, in social services they are no match for anybody after all their endeavors to follow in the wake of energetic and active Christians.

The second requisite in order is the prohibition of idol worship. Necessary as it was, it is and will be of no good for the advancement of our social life. It has already lost its *raison d'être*. Even reading "*O-kyo*" (The Buddhist Bible) should be avoided, said one Mr. Shimizu, because the murmuring and humming of nonsensical and tedious "*O-kyo*" will not appeal to average people. Some books of the Bible [*Okyo*] are full of the esoterics of Buddhism, and are naturally even beyond the reach of the common priests. The teaching of these enigmas to the people is nonsensical in itself. But the priests will not cut them short, adhering to their fossil usages. Speaking on this subject, it may also be said that the setting up of idols is as useless. Religions do not necessarily consist of idol worship. Christianity, for one, is free from this custom. It is true that the Catholic Church has something like idol worship, but nothing of the sort can be found in the rites of Protestants.

Buddhism once moralized will surely look like Protestantism, getting rid of its old idolatrous customs. Those customs, by the way, are not to be fathered

upon Sakiyamuni. But granting even that he was its author, it was the circumstances and necessities of the times that urged him to take that disagreeable course. Present conditions, however, are by no means favorable to such idol worship, which, on the contrary, is likely to check the development of Buddhism.

Thirdly, Buddhism was brought forth in pessimistic Indian society, whose later miserable state was due, in turn, to the same religion. Nothing short of our optimistic view of life, one of the characteristics of the Japanese nation, could have protected it from the destructive influence of the pessimistic doctrines introduced from India. As it is, however, we have, nevertheless, caught a slight touch of pessimism which is somewhat Indian in its nature, and which accounts for our people's deplorable custom to commit what is generally called "Shinju" (Love Suicide), the tragic end but too often taken by devoted lovers.

The present world was looked upon as beautiful before the Indian religion was imported. Our ancestors worshiped Gods with an offering of things which they thought would please their Gods, for instance, sake, fish, and all sorts of eatables, among which was the famous *mochi*, (rice-bread). Such an optimistic and realistic nation as the Japanese are can, however, no longer rest contented with the Buddhistic view of life. Its melancholy tone is absolutely uncongenial to them. Its doctrines and prejudices are, moreover, altogether inconsistent with their advanced thoughts. To make the matter worse, its moral progress has lately been too slow to keep up with the social progress of Japan. And this is due mainly to the fact that morals in Buddhism are wanting in social virtues. Rigorous as they are, the Buddhistic disciplines are far from perfection on the point of social morality. Moral

ideas, moreover, are not conspicuously set out in Buddhistic doctrines. It is true that the Buddhist Sutras contain a great number of moral precepts, which may enable present Buddhists to compile anew some appropriate code of moral laws for the guidance of the people. But any such moral code will always fall short of the mark, for transcendental precepts, however, numerous, cannot possibly create any practical morality for modern souls.

Popular morality ought naturally to be grounded on the matter-of-fact laws of common life, and be founded on the advanced knowledge of civilization. There seems to be no bright future before Buddhism, therefore, as long as it remains adhering to its old traditions.

On the other hand, Christianity bids fair promise in this respect, in spite of its recent introduction to this land. Its strong points consist in its adaptability to the progressive spirit of our nation, and in its being modernized itself. It can put into the field a number of well-read and enlightened preachers against numerical odds of ill-informed priests on the side of Buddhism.

In short, the modernism of Christianity will enable it to thrive, while the conservatism of Buddhism will render it unabiding. But at the same time, Christianity cannot be adopted in its entirety in the Empire. The moral precepts sown some two thousand years ago in the land of Judea are not now to be adopted verbatim ad literatim by our islands. 'What were vices once are now manners' (Quae fuerunt vitia, mores sunt), but its contrary is none the less true."

It seems to the author of this article that the tendency of the time is to evolve, in view of the present necessity, some active and realistic religion with hope-inspiring and heart-becalming influences.

In that direction, in fact, the main current of religious thoughts in Japan is set, and of this view Dr. Inouye may be said to be a distinguished representative.

It may be at first sight clear to every observer that such a current is rather more favorable to Christianity than to Buddhism. And this explains virtually why the would-be reformers among our Buddhists are trying, heart and soul, to copy Christianity as much as possible.

We may thus hope one day to see, on the one hand, Japanese Buddhism modernized into an enlightened religious guide, capable of meeting the hard realities of life, and, on the other hand, Japanese Christianity transformed into a national religious guide assimilated with Japanese characteristics. Whenever we come to consider the subject in all its relations, we cannot help feeling as if we were gazing on the last stage of a happy termination of the long pursued hostilities between Buddhism and Christianity, now going hand in hand in reconciliation and harmony, ever drawing nearer and nearer to a happy day of union.

JAPANESE PRISONS.

A MODEL PENAL ESTABLISHMENT.

As an illustration of the humanitarian spirit which characterizes New Japan, the following description of a new prison is reproduced from *The Japan Chronicle*. Other new penal institutions scattered over the country are maintained at a similar standard.—THE EDITOR.

The prison,—a reconstruction of the old establishment, it appears,—was opened about three years ago. It was constructed and arranged on the model of the prison at Fresnes-les-Rungis, near Paris. The principal building at Isahaya prison—in which, our correspondent believes, only males are housed—is in the form of a star the corridors converging to the middle. The lower corridors are open at the top along their whole length and to a half or a third of their width, thus allowing a single warder, posted at the centre of the star, to watch the doors of all the cells, both upper and lower, to the number of several hundred. In one of the rays of the star is a chapel, furnished with seats, not *tatami*, and with an altar which at first glance one would take to be that of a Catholic church. All the floors are beeswaxed and the walls are of solid brick, decorated on the inside by stucco in imitation of marble.

As regards sanitation, on the completion of the prison it was discovered that the flush system, which it was thought to establish, was impracticable without an abundant supply of water and particularly a strong

pressure. These conditions being absent, some modifications had to be effected in order to enable the substitution of the bucket for the flush system. Each cell is furnished with a system of silent signals, consisting of a board painted in conspicuous colours, easily seen against the white wall. When not in use it remains vertically in a slot in the wall. When the prisoner presses a button inside the cell he causes the signal board to project horizontally into the corridor, where it attracts the attention of the warder on duty, and is replaced by the one who answers the call of the prisoner. The board is about 18 inches in length. If electric bells had been adopted, there would have been, with hundreds or thousands of prisoners, a continuous tintinnabulation, deafening to the *personnel*, if not to the prisoners themselves, some of whom would have made use of the contrivance for amusement. The cells, as well as other departments of the prison, are lofty, ranging from fifteen to twenty feet in height. Electric lighting is laid on throughout, a lamp being in each cell.

The hospital of the prison is furnished in European style, with iron and copper bedsteads. The bed linen and blankets are of a snowy whiteness. Patients in convalescence are transferred from the hospital to the infirmary, where *tatami* take the place of beds, but where, nevertheless, irrepreachable cleanliness prevails. Three doctors are attached to the hospital, in addition to a number of courteous and very tidy nurses There is also a dispensary which seems to be well looked after. No school had been established at the time of the visit. The baths are comfortable and are better than our correspondent has seen in any Japanese hotel. The cooking is well done, and the food is served up in a very cleanly and careful manner.

There are two or three courses at each meal, which are certainly far superior to what ninety-nine per cent. of the prisoners could get at their homes—incomparably better than those supplied at most *yadoya* (inn).

Some months before the inauguration there were 862 prisoners in the old prison. Since the new prison was opened that number has been doubled. Among them there are hardly a score in the hospital and infirmary. At the time of the visit all the prisoners appeared in excellent spirits and were very polite. Discipline is easy to maintain, as most of the occupants have never felt so well in their lives. As a result, says our informant, the prisoners are often unwilling to leave their comfortable asylum, and some of them no sooner find themselves outside the prison precincts than they hasten to commit a new offence in order to return. There are some who are now in for the fifth time. Assistant warders and lower functionaries are selected from prisoners who have distinguished themselves by good conduct.

The above details were noted during a visit some time ago. Our correspondent admits that, as in the case of other European-style buildings, efficiency may have been allowed to slacken at the Isahaya prison since that time, but the general arrangement cannot have been much altered.

PART SECOND.

THE CHRISTIAN MOVEMENT IN JAPAN.

I.

GENERAL SURVEY.

GENERAL SURVEY.

The year 1909 has been a memorable one. It has been marked by events of no small historic importance. There has been, it is true, no foreign war, nor has there been ground for serious fear of a re-opening of the old strife; although rumors of mutual hostility and distrust on the part of Russia and Japan have at times disturbed the minds of some, such rumors, it would appear, have been due entirely to the sensational press. They have been happily set at rest it is hoped, by the new understanding between Japan and Russia, which is reported as this volume goes to press,—an understanding apparently of the most hopeful character.

Graver anxiety was called out by the discussions between Tokyo and Peking regarding railway matters in Manchuria and the ownership of Pratas Island about 140 miles from Hongkong; but both questions were settled by diplomatic means; the former, much the larger and more important, in favor of Japan's contention, and the latter in that of China.

At the very close of the year came the proposal of the United States government for the neutralization of the Manchurian railways, although it was not made public until the current year. It is understood that the scheme in mind by the American authorities aimed to maintain the municipal rights of China throughout the territory traversed by the railways.

At the same time there was contemplated the consolidation of the railways into a single system with a uniform guage which, while diminishing the cost of administration, would greatly increase their value and render the gradual extension of the system to important sections still unreached, natural and easy. It was contended by its friends, that this proposal, by providing an impartial administration in which both Russia and Japan would be represented, would guard carefully all the commercial rights of the present owners. By reason of their propinquity, Russia and Japan would naturally be the larger gainers, because of their larger share in the traffic sure to follow the consolidation of all lines into a single system, and the opening up of new territory as yet inaccessible to profitable trade. And there is a vast region on either side of the present lines practically unprovided with means of transportation, much of it, extremely fertile. Both the Russian and the Japanese railway authorities are, naturally enough, disposed to move cautiously in the matter of expansion, and to look with anxiety upon China's own plans for new railways, fearing they may involve unfavorable competition with those they have now in hand.

It is difficult for one who has not travelled in Manchuria to appreciate the opportunity it affords for the profitable expansion of the railway system, provided it can be unified in the sole interest of commerce. For the most part the only competitor is the small cart carrying perhaps a ton, possible a ton and a half, and requiring it may be seven mules to draw it! Manchuria is a broad and fertile country and under reasonably favorable conditions is bound to be extremely prosperous.

Neither Russia nor Japan, both replying in sub-

stantially the same terms, while reaffirming their adherence to the principle of the open door, saw the way clear to an acceptance of the proposal. They doubted the practicability of any such scheme and felt at the same time they could not ignore their responsibility for undertakings of various sorts which had been entered upon by their respective subjects on the basis of the present arrangements, as provided for in the treaties and conventions with China.

Possibly, the discussion might have taken a more favorable turn, had it not been that, in the minds of the people of Japan at least, this scheme could not be disassociated from the unfortunate interference of the three Powers, Russia, Germany, and France, in 1895, just after the close of the war between China and Japan by which the latter was forced to evacuate the Liaotung Peninsula. Certainly it would have been impossible for any Japanese ministry to have accepted the proposal in the face of the practically unanimous sentiment of the nation.

In passing, it will not be amiss to note certain of the expenditures of the South Manchurian Railway outside of what might be called railway interests.

Expended from April, 1907 to Dec. 1909.		Budget Jan. 1—Dec. 31, 1910.
¥1,574,029.	Roads, Bridges, Drainage, Market-places, Parks, etc.	¥685,752
¥ 698,684.	Hospital Buildings, Medical Supplies, etc.....	¥327,333
¥ 254,259.	School Buildings & Supplies.	¥163,972
¥ 47,874.	Sanitary work and Fire Protection	¥ 40,525
	Industrial Laboratory	¥ 54,918
	Social Clubs for Employés...	¥210,000

In Korea the noteworthy features of the year were the resignation of Prince Ito, the Resident-General, near the end of May and the taking over of the judicial system by Japan.

Prince Ito had won for himself a most enviable reputation by his friendly attitude towards the Korean people and his manifest determination to ameliorate in their favor, so far as possible, the harsh features of Japanese rule, the inheritance from the military régime. There can be no question but that he was at heart a true friend of Korea, as well as a thoughtful and efficient administrator. So far as one can judge, his successor, Viscount Sone, accepted his responsibilities in the same spirit. The latter, however, retired early in the current year on the ground of ill-health.

By the treaty of July 12th, the judiciary was transferred to Japan. Japan assumes the expense of the administration of justice and the maintenance of prisons.

Prince Ito proceeded to Manchuria on the 16th of October. The purpose of this visit, if it had any public significance, has never been clearly stated ; but it is natural to infer that Prince Ito had chiefly in mind a discussion with the Russian Minister of Finance, M. Kokovtsoff, of certain unsettled questions arising out of the relations of Russia and Japan to one another and to China, in regard to Manchurian affairs. The ostensible object was, however, to secure by direct personal observation accurate information regarding the situation. Had tbere been no open questions between the two governments this would have been an entirely adequate reason for the journey ; but the public has preferred to emphasize the conference with M. Kokovtsoff, arrangements for which were evidently made.

On reaching Harbin, almost immediately after leaving the train and while advancing to meet the Russian Minister, the Prince was shot by a Korean who had gone to Harbin for that purpose. He lived but a few minutes. He had expressed the desire that all Japanese should be freely admitted to the station platform, and as it is difficult to tell Koreans from Japanese, the way was thus open to the assassin.

That the news of Prince Ito's death was received in Japan with great sorrow goes without saying. The public funeral was accompanied with great pomp and ceremony, but none the less with genuine grief. All recognized that a great and farseeing statesman had fallen. The policy which he represented in Korea was one of great nobility and he won for it the hearty support of the nation. No doubt there were here and there men who desired the adoption of more strenuous measures for the crushing out of all opposition to Japan ; but they were in a small minority and did not seriously lessen the weight of opinion in the nation at large.

It was not merely in Korea that the sane political judgment of the Prince manifested itself. He was at one time the head of the *Seiyukwai*, the Liberal party of Japan,—indeed he was the originator of the party in its present form,—and succeeded in imbuing it in large degree with his own spirit of moderation, so that it has been of recent years largely free from captious opposition to the government and a willing supporter of well-considered measures for the welfare of the people, wherever they might originate.

It is believed also that the Prince was one of the most influential, if not the most influential, of the confidential advisers of His Imperial Majesty and his presence among the so-called Elder Statesmen was a

guarantee against hasty or ill-considered action on the part of the successive ministries. He was, so to speak, the balance wheel of the State, and as such had won recognition from foreign observers.

When the news of the assassination reached Korea, there was widespread anxiety lest Japan should in its horror of the deed wreak vengeance upon the Korean people; but the public utterances of Viscount Sone and of Marquis Katsura soon assured them that there was to be no change from the humane policy of Prince Ito. There was, however, in the northern provinces renewed opposition to the Japanese authorities, resulting in some serious conflicts and considerable loss of life. How much connection this may have had with the death of Prince Ito is by no means clear. On the other hand, a certain clique among the Koreans began to clamor for amalgamation with Japan, and this called out a like demand on the part of some prominent Japanese:—indeed, it has been seriously questioned whether the whole movement did not originate with certain Japanese who sought to force the government to adopt this policy by making it appear to be the wish of the leaders of opinion among the Koreans. Whether this be true or not, there is no convincing evidence that the government has been influenced by this agitation, although there are persistent rumors to the effect that important changes are to take place in the Korean administration, in connection with the recent appointment of Lt.-General Terauchi as Resident-General in place of Viscount Sone.

There is still much unrest among the more intelligent young men of Korea; but public improvements of farreaching importance are being rapidly carried forward. The establishment of schools is proceeding

somewhat slowly, perhaps, but it is proceeding, and is bound in time to put a very different face on Korean society. It would appear that the government is entirely sincere in its claim to be doing for the Koreans in this respect what it is doing for the Japanese residents. What this is need hardly be stated. One of the most interesting sights in the streets of Seoul is the groups young Japanese children on their way to and from school. Railway commutation tickets for school children are sold for one *yen* (fifty cents) a month good for any distance. As a means of compensating for the defects of the as yet undeveloped school system, these tickets are of great value. They are equally available for all children, Korean and Japanese alike. The introduction of water into certain of the large towns, and other sanitary measures, have done much for the physical well-being of the people, while the gradual improvement of the public roads and other means of communication can hardly fail to give the country-people a larger share in the increasing wealth of the nation. Looking at the matter from a purely economic point of view, Korea has been unquestionably benefitted by Japanese rule, and it does not appear that the taxation is as heavy as under the old régéme,—certainly the taxes are more equitably distributed and more honestly collected.

The administration of justice is in general regarded by intelligent observers as fair and equitable. It is presided over by Chief-Justice Watanabe, a jurist universally respected. He is an elder in the Presbyterian Church.

Opinions will perhaps always differ as to the question whether Japan was justified in entering Korea and taking over the government, but among the Japanese there is probably no dissentient voice.

They do not admit that the determining factor in their policy was the desire for territorial expansion. On the contrary they maintain that it was the strong conviction that the occupation of Korea was essential to the national defence that determined that policy. They believe that, taking into due account the weakness of the government of Korea and the ever-recurring dissensions which have marked its history, no other course was open to them.

In the attempt to carry out their policy, they have encountered unhappily the same class of difficulties which other powers similarly situated have met with, namely, those growing out of the presence of large numbers of arrogant and unprincipled men, many of them camp followers of the lowest grade, who found an easy field for their operations in the confusion of the organizing period. Added to these difficulties were undoubtedly others due to the insufficiency of experienced officials, and the coming in of untried men, not necessarily corrupt, but too often unfitted for the delicate tasks assigned them. Most foreign observers believe also that the military régime was unduly, nay, reprehensively harsh. Still, it would be rash to assert that the evils, great as they unquestionably were, were worse than have been seen in the case of Western nations under more or less similar circumstances.

Of course this does not palliate the wrongs perpetrated, certainly it does not excuse them. There is no reason why specific cases of wrong doing should not receive the severest criticism. They ought to be criticised and every effort made to build up a public sentiment which will make them impossible. But it will be found by anyone who mingles freely with the Japanese people, that the general public sentiment is

healthy, and responsive to any fair and candid testimony to the mistakes or misdeeds of officials, as well as to that against the brutalities of the adventurers who seek to exploit the natives of Korea and Manchuria. The writer has recently visited both countries. He did not remain long enough in either to make his direct observation of much independent value; but he did have somewhat unusual opportunities for conversation with men in varied positions in both countries and of several different nationalities. He has no wish to condone the evils which have existed and unfortunately still exist. His sole contention is that they do not furnish ground for the wholesale condemnation of the Japanese government and people. Since the writer's return to Japan he has conversed with many intelligent Japanese regarding his observations in Korea and Manchuria, and has failed to find one who did not show the deepest sympathy with their peoples and the strongest desire to see their wrongs righted. There is every reason to believe that the central authorities are seeking to do what can be done to overcome these difficulties and to accord to their subject races the full liberty enjoyed by the Japanese themselves.

In domestic politics there have been no particularly exciting questions. Legislation has been carried through in anticipation of the impending revision of the treaties. Provision has been made for the ownership of land by foreigners wherever reciprocity in this respect is granted by such foreigners' home government. Hitherto no foreigner has been permitted to hold land in fee simple although on the so-called 'concessions' perpetual leases have been granted; and

since 1899, when the current treaties came in effect, foreigners have been allowed to acquire 'superficies' titles for long terms, 999 years or even more, sufficient for residence purposes. Furthermore, foreigners have been allowed to form joint stock companies, for specific purposes, and such companies have acquired a complete title to so much land as might be needed for the purposes named in their charters. Nearly all the missions in Japan hold their property through such trust corporations. The charter of one of these holding corporations will be found in the Appendix to the fifth issue of THE CHRISTIAN MOVEMENT. It is not yet known whether the refusal of two or three states of the United States to accord this right to foreigners will stand in the way of the holding of land in Japan by American citizens generally.

Under the current treaties, Japan has not enjoyed complete tariff autonomy. A very large share of her foreign trade has been carried on under a conventual tariff which expires next year and will not be renewed. Under the tariff law which has just passed the Diet, Japan takes her stand firmly with the protectionists and there is much speculation as to the effect of the law upon her foreign trade and especially upon her trade with Great Britain.

THE BUSINESS WORLD.

The hard times from which Japan has suffered for several years past still continue, although there seems to be reasonable ground for hope that the tide has turned and that better days are soon to come. Perhaps no better index can be given of the financial situation than the appended statistics of the foreign trade of Japan. The gain of last year over the

previous year, so far as it went, was encouraging, while the figures for the six months ending June 30th of the current year indicate the largest trade, for the corresponding period, of any year of Japan's commercial history.

It may be questioned, as indeed it is questioned by some, whether, in spite of the large aggregate of exports and imports, the trade of the past six months has been really profitable. In the case of silk, for example, it is asserted that the prices obtained have been unremunerative, and that, in view of the changed conditions of the market, in the United States particularly, Japanese silk cannot compete with that of France and Italy, without a great change in the method of preparation. There would seem to be no inherent difficulty in the way of putting Japanese silk into the form required by the Western market; but until the re-adjustment is made, considerable loss must result to the producers. As silk in its different forms is the most important export of Japan, the present hardship of the silk farmers, not to mention other considerations, indicates the need of caution in accepting the trade statistics as an index of returning prosperity. Still, careful observers are, as has been intimated, disposed to speak hopefully of the future.

The tendency has been for writers to treat the present financial stress in Japan as something quite apart from, or at least only loosely connected with, the outside world of finance; but this is a grave mistake. Japan has entered the family of nations and while she undoubtedly has her special hardships, she is in close sympathy with her sister nations, and is keenly sensitive to all movements which affect their social life. Without ignoring the large part which the strain of the prolonged war and the attempts of the

authorities to provide for the war debt have played, in bringing on the hard times, it may well be contended that a still larger factor was the great panic in America from which all the great commercial nations suffered hardly less than Japan.

Public improvements are going forward steadily. And it is noticeable that when in connection with the widening of streets, new houses are built, they are almost invariably more expensive and more substantial than those which they replace.

Such improvements as signs of prosperity are offset to some extent by the large foreign loans which many municipalities and many private corporations have contracted ; but making due allowance for the possibly too rapid inflow of foreign capital, it would still seem that the fixed capital of Japan is increasing, and that business is hereafter to be built up on a sounder basis.

One of the great curses of Japan in former years was the enormous fire risk which business men had to face. The wider streets, more substantial buildings, and the popularity of fire and other forms of insurance taken together mean a great improvement in the position of the business men of Japan. In view of the lessened risk in their business ventures, the people of Japan can afford to pay a heavy interest on foreign loans, which indirectly, if not directly, have so largely contributed to make this improvement possible.

This financial stress does not appear to have seriously retarded the movement towards self-support on the part of the Christian community. Money has been liberally contributed to worthy objects. A notable instance is the effort to secure from Japanese sources an endowment for the Dōshisha of Kyōto. Within a few months something over ¥180,000, was

pledged and it is expected that ¥300,000 will eventually be secured. This and other similar cases seem to indicate that the pressure of taxation is less severe than is generally supposed.

JAPAN'S FOREIGN TRADE.

	1909.	1908.	1907.	1906.
Exports.....	413,112,511	378,245,673	432,412,673	423,754,892
Imports.....	394,198,843	436,257,462	494,467,346	418,784,108

For the first half of each of the following years the returns were :—

	Exports.	Imports.	Totals.
1910	210,829,000	239,887,000	450,705,000
1909	185,054,000	213,560,000	398,614,000
1908	169,975,000	250,562,000	420,537,000
1907	190,950,000	265,263,000	456,213,000
1906	176,670,000	223,049,000	399,719,000
1905	142,767,000	286,462,000	429,229,000
1904	137,465,000	182,634,000	320,099,000

The figures of the Clearing House of Tokyo show, says *The Japan Mail*, a steady but sure return of prosperity.

EDUCATION.

Owing to the large space given in this volume to the semi-centenial conference, it is necessary to omit any detailed reference to educational affairs. It is well, however, to note briefly one or two matters which are a source of regret to thoughtful observers. The first is the lessened interest in the higher education of women on the part of the educational authorities. There has been a smaller attendance upon

the principal government schools, and some private schools for women have suffered seriously as a result, apparently, of the government attitude. The mission schools, do not appear, however, to have lost pupils to any important degree.

The second matter is the desire on the part of certain influential educationists to bring the boys into the middle schools two years earlier than at present. At present the boys are able to enter the middle schools after having finished the second year of the so-called higher primary schools, which would mean, in the case of the brighter boys, at the age of twelve. It is now urged that the two years now spent in the higher primary be brought within the curriculum of the middle schools, so that theoretically the children would enter the middle schools at the age of ten.

This would not be a serious change, were it not that in the case of many children, this means that they must at this early age be separated from their homes and live as boarders, either in public dormitories or with relatives or friends. Naturally the number of such young people in the middle schools would be relatively small, but it would be large enough absolutely to make it a cause for serious anxiety to all friends of education, both as regards the children themselves and the discipline of the schools. Even now the age of such children is too low, and it is eminently desirable that instead of adding two lower years to the middle school course, two more years in the higher primary schools should be required, so that the minimum age at entrance into the middle school would be fourteen.

In that case, the aim should be to raise the grade of the higher primary school and thus make it possible to cut off the two lower years of the present middle school course. As things are in Japan, it is of pres-

sing importance that children should remain under the direct guidance of their parents at least until they are fourteen years of age. A considerable number of boys even of that age as boarding scholars in any government school would be unfortunate. It is to be hoped that better counsels will prevail.

II.

CHURCHES AND MISSIONS.

CHURCHES AND MISSIONS.

The year has witnessed the continued growth of the desire for self-support and independence. The Christian community has attained to a large and gratifying degree of self-consciousness. Naturally the increase in numbers is less than could be wished; but as will be seen by the statistical tables in the Appendix, there has been steady growth. As has been pointed out in other issues of THE CHRISTIAN MOVEMENT, the number of absentees in the churches would appear to be an inevitable incident to the extraordinary movement of population in Japan, aggravated in the case of the churches by the fact that there are among the Christians so many public school teachers or other government officials, who are transferred from place to place according to the exigencies of the public service.

This is unfortunate, but it has its good side, for it undoubtedly does favor the growth of that friendly public sentiment which is so marked a characteristic of the present situation. The term friendly public sentiment may seem to many to be too strong; for, while it is here used advisedly, this sentiment cannot be said to be unreservedly favorable to organized Christianity. Nevertheless, it is an important factor in the problem of the evangelization of Japan, and its growth, with many observers, outweighs the increase

of church membership, however gratifying that may be.

There may be times when one is tempted to emphasize the organized opposition to Christianity as seen in Buddhism and in certain forms of Shintoism, yet when it is remembered how strongly both Buddhists and Shintoists are in these days influenced by Christian conceptions of religious truth, there is little room for discouragement. As in business affairs Japan is strongly influenced by the commercial movements which mark the Western world, so even more strongly, one might say, is she influenced by the great movements of religious and ethical thought which agitate Western society.

No nation can share in the intellectual advance of this twentieth century to the extent to which Japan is doing and at the same time prescribe limits to the field of its intellectual activity. There must be community of thought and feeling. This does not mean that society the world over is drifting into a dull monotony ; but it does mean that in these days of rapid communication between the most distant nations, no religious or ethical conceptions can long maintain themselves in any land which are repugnant to the general sentiment of the family of nations. However great the variety in the national life of the constituent members of the family, there must be harmony as regards the underlying principles.

That this process of harmonization is making rapid progress in Japan is clearly evident. Her power of resistance to the moral and spiritual movements which agitate her sister nations is far less than is commonly supposed. As has been said in an earlier section, no just comparison can be made between a country like Japan and countries which share but feebly in the

life of the great world. The situation in Japan is too complex to admit of a fair and trustworthy analysis. Furthermore, even the more backward sections are less removed from the life of the great centres than appears on the surface. The change from the practical serfdom of the feudal period to the freedom of to-day was an enormous change and it brought about a far more plastic state of mind than many find it easy to believe. It introduced new and formative thoughts into the dullest minds. Such minds may lag behind in the general advance, but they are moving, and under the influence of the public schools and the ubiquitous daily press they share in the common national life. They may not have come within the direct hearing of the Gospel, but they are amenable to the general public sentiment which as it moves forward is, the Christian at least may be allowed to believe, a schoolmaster leading the nation toward the Christian goal.

The situation in Japan is becoming more and more similar to that in Europe and America. The great difficulties which have to be surmounted are essentially the same which confront the evangelistic movement in the United States. Indeed, one might confidently say that it is the alleged failure of Christianity in the West, which more than aught else makes the Japanese hearer slow to accept the offers of the Gospel. No difficulties inherent in the life and traditions of Japan can bear comparison with this as a hindrance to the work of the churches.

But the Christian is bound to be an optimist, and while he may be tempted at times to doubt the Divine wisdom and providence, his faith reasserts itself and he believes that the increasing interdependence of the nations of the world is one of the means by which men

are to be made to realize that there is a universal brotherhood amenable to the one Great Father of all.

SUMMARY OF THE WORK OF THE AMERICAN BAPTIST MISSIONARY UNION AND THE SOUTHERN BAPTIST CONVENTION DURING 1909.

Gladness and sorrow fill our hearts as we review the year 1909 : gladness as we think of the important steps forward ; sorrow as we realize our loss in the death of our senior missionary, Dr. A. A. Bennett, who had labored in Japan for thirty years, was founder and first president of our Theological Seminary in Yokohama, and teacher in it continuously for twenty-five years, until his death ; and also our loss in the death of Mrs. H. E. Carpenter, whose earnest, consecrated life has been a blessing to Japan for twenty-three years.

All departments of the work have been pushed on as vigorously as has been possible with so many of our missionaries absent on furlough. Some of our Japanese churches are waking up to their responsibility and are engaging actively in evangelistic work.

In Tokyo the work at the Central Tabernacle is developing in many directions under Mr. Axling's leadership. One of our churches has its home there. It is a convenient centre for work among the students. The evening school is flourishing. Mr. Benninghof's Bible Class has a usual attendance of forty-five. The

Tabernacle is used for general meetings as well as for those more strictly denominational, as, for example, the Chapman-Alexander meetings and those of the Prison Reform Association. A new feature of the work is Saturday lectures by prominent Christian men.

The Students' Dormitory, under Mr. Benninghof's care, has proved very useful, and so successful that it was decided to secure a permanent location. An excellent site, hitherto occupied by a Buddhist temple, has been bought, and the new building will be erected as soon as possible.

In Yokohama, one of the chief events of the year was the celebration, October 11th, of the twenty-fifth anniversary of the founding of the Theological School. Appropriate exercises were held afternoon and evening. The occasion will be memorable to many as that on which Dr. Bennett spoke his last public words, his death occuring the next morning.

The Girls' School, *Sō-shin Jo-gakkō*, at 34, Bluff, has outgrown its quarters, and land for a new location has been purchased across the Bay on a beautiful hillside in Kanagawa. The dormitory is approaching completion, and the school expects to move in the spring.

In Nagoya, the chosen field of our Japanese Home Mission Society, Mr. Ide, the Society's first missionary, who entered on his work there some two years ago, is beginning to see fruit of his labors, and some baptisms have been reported.

In Osaka a handsome and commodious church building has been erected, in the western part of the city. It is interesting to note that at the time of the Great Fire, we lost none of our churches or chapels, and that none of our members suffered the loss of their homes. Much help was given, in the relief

work, by our churches, and by the Bible Women's School.

In Kobe the *Zen-rin* Kindergarten has entered on the second stage of its existence, and has recently removed to a new, convenient, and attractive home near the present eastern limit of the city, where a fine field for work is at its gates.

The following is from Capt. Bickel's summary of the progress of the work in the Inland Sea. (1). The formation of the first organized church. (2). The permanent occupation of two new fields. (3). The development of 26 permanent regular preaching places in the two older fields. (4). The increase of organized Sunday Schools to 27. There has been a number of baptisms in the islands, and the condition of the work is most hopeful.

Until recently the work of the Southern Baptist Convention was confined to Kyushu, but as it wished to enlarge its field the A.B M.U. transferred the work in Yamaguchi Ken to its care. This Mission has been strengthened by the arrival of Rev. Jno. Moncure, who has been stationed at Fukuoka.

But the great event of the year for both the Baptist Missions was the hearty and unanimous vote passed at the Union Conference at Arima to unite the two Theological Schools. It is expected that the Japan Baptist Theological Seminary will begin work in September, 1910. Pending the purchase of land and the erection of buildings in Tokyo, the School will be carried on at 75 Bluff, Yokohama. This union of the seminaries, and the removal of all territorial lines, making the whole of Japan the field for both missions, will aid greatly in unifying the work, and the adoption of a uniform policy in dealing with the Japanese churches and Christian workers will, it is

hoped, remove many obstacles, and facilitate progress all along the line.

During the year two churches have been organized and three men have been ordained as pastors. Great interest has been shown in the question of self-support, and at the Japanese Baptist Convention a resolution was passed looking to the bringing of the existing churches to financial independence within a limited number of years.

C. K. HARRINGTON.

THE AMERICAN BOARD AND THE KUMI-AI CHURCHES.

Educational.

There are seven kindergartens under the care of the Mission, with an aggregate enrollment of about three hundred. The Kindergarten Training School, in Kobe, which celebrated its twentieth anniversary last year, is prospering, although greatly needing funds for enlarged buildings.

The night schools in Matsuyama and Okayama, the girls' schools in Matsuyama and Maebashi, and the Factory Girls' Home, in Matsuyama, have had a prosperous year. The Baikwa Girls' School, in Osaka, last year entered its fine new building, on its large site. Kobe College has had a successful year. The Dōshisha enrolled eight hundred and fifty-three students last year, of whom fifty were in the Theological Department, and forty-seven in the College. The thirty-three year old central building of the Dōshisha Girls' School has been removed, re-erected, and enlarged so as to make a dormitory for the girls and a home for the foreign teachers. A large gymnasium is nearly completed, and the Woman's Board of the Pacific gives us great encouragement that the money will soon be here for the erection of a new central building for the school. The alumni of the

Dōshisha are making an earnest and united effort to raise an endowment of three hundred thousand *yen* during the next few years, over one hundred and eighty thousand *yen* of which is already pledged.

Evangelistic.

The *Kumi-ai* churches have carried on *Kakuchō Dendō* work in many places during the year. This is a united effort to *spread* the Gospel. The church or churches in a given place, unite in daily prayer meetings for a week or more, and this is followed by a series of meetings in which a number of pastors from other places work together, for several days. The largest effort of this kind was the one in Osaka, in which nearly twenty pastors took part. These efforts have been uniformly successful in leading many to decide to follow Christ.

The Annual Conference of the *Kumi-ai* churches, in Tokyo, in October, took unanimous action looking to the expansion of the work, and opening new places for evangelistic effort. They directed the Standing Committee to confer with a Committee of the Mission, with reference to this matter, and the result is that, at a meeting of this joint committee, it was the unanimous feeling, as expressed, that there should be new mission stations opened, by an increase of foreign and Japanese workers. The foundations which are laid, the open doors on every hand, and the very cordial relations existing between the Mission and the *Kumi-ai* body, make the future most hopeful.

Two things are especially needed to make the work move forward with great rapidity and success. First, the Mission needs more men and money for the work. With rising prices, and reduced appropriations, very

little new work has been attempted for several years. The stations have been *marking time* or going backward. Secondly, the great need of the work in Japan is a deep, general, spiritual quickening, which shall fill the hearts of all the workers and all the Christians, with the love and zeal of Christ, so that every Christian will *live* the Gospel and *witness* for Christ. This would give such an impetus to the work as would bring large accessions into the churches, and fill the theological schools with devoted men, who would give their lives to the ministry. The workers, both foreign and Japanese, would be largely increased, an abundance of money would be given to extend the work, and the Church in Japan would move forward as one grand, victorious army, loyal to Christ, to truth, and to duty. If these two needs can be met, the future of the work in Japan is bright with the promise of speedy and glorious victory.—*Annual Report.*

ANGLICAN COMMUNION.

In three of the six missionary jurisdictions of the Nippon Seikōkwai there has been a change of Bishop. Bishop Cecil, formerly Bishop of Dorking, arrived in March as Bishop in South Tokyo in place of Bishop Awdry, resigned.* On S. Andrew's Day, in Westminster Abbey two Bishops were consecrated for Japan : the Rev. Arthur Lea for the Diocese of Kyushu in the room of Bishop Evington, resigned, and the Rev. Walter Andrews for the Diocese of Hokkaido in the room of Bishop Fyson, resigned. In the autumn our Church was honored by a visit from the general Secretary of the Church Missionary Society, the Right Rev. Bishop Ingham, D.D.

With regard to direct evangelization the year has been marked by the successful carrying through of the *Kinen Dendō* scheme. This was planned as an act of thanksgiving by the Nippon Seikōkwai for the completion of fifty years since the coming of its first missionaries. As the wave of organized preaching moved on through the different dioceses, beginning with Kyushu, the prayers and interest of the whole Seikōkwai followed it. This combination of spiritual effort by the whole body, even apart from the direct good done through the preaching was of itself a pledge of blessing and a sign to be noted with thankfulness.

* News of Bishop Awdry's death on Jan. 5th, 1910, has since been received.

The progress of the Seikōkwai as judged by numbers, and also, it must be confessed, in the matter of self-support, is slow. The catechist system, too, as at present worked, is all too often found unsatisfactory. Yet, while these and possibly other points for criticism may be found, there are by no means wanting signs of advance and vigorous life. No less than eight Japanese have during the year been advanced to the priesthood; two to the diaconate. In Tokyo alone three church buildings of some importance and a large preaching hall have been completed. In the Bonin Islands also a new church has been built. The three divinity schools are well filled, and the scheme initiated by Bishop Awdry, and made possible by a grant of some *yen* 300,000 from the Pan-Anglican thank-offering, has so far been realized that a suitable site in the outskirts of Tokyo has been secured.

On the more purely educational side, S. Paul's College and Middle School in Tsukiji has had enrolled during the year 670 students. Plans for considerable development are being pushed forward and a new site for the college department of the institution has been found. There are at the present time in this College eighteen candidates for the Theological School, most of them young men of ability. Similar reports of continuous and solid progress come from the Momoyama (C.M.S.) School, Osaka. There have also been developments of importance in at least three of the larger schools for girls.

A considerable amount of useful literature has been published during the year; special mention may be made of the translations of Illingworth's *Divine Immanence* and *Christian Character*. Since the summer, in addition to the *Shuppanṣha* in Kobe, a Seikōkwai

Publishing House and Book Depôt has been opened in Tokyo (the *Fukōsha*, 1 Ogawa-machi, Kanda) under the direction of Mr. Ryerson.

AMERICAN CHRISTIAN CONVENTION.

The "notable features" of our year's work are soon enumerated. Our training school in Tokyo, formerly called the Bible Training School was raised to the standard of other schools and now has a curriculum quite similar to the special or Japanese departments of other theological schools.

Our Tokyo church, the first in our body, has come to the point of financial support within the year. The Sendai church is now equipped with a building of foreign style, and of sufficient size to accommodate its large Sunday School.

In the Annual Meeting the Japanese brethren requested the speedy return of the family absent from the field and the increase of the Mission by two new families and two single ladies. Utsunomiya Christian Girls' School has now three years' classes receiving instruction, the fourth to begin with the school year.

The above are milestones with us, but are infinitesimal in the growth of Christianity as manifested in the large schools and churches.

C. P. GARMAN.

CHURCH OF CHRIST MISSION IN JAPAN.

Last year we had twenty-six missionaries on the field and eight at home in America on furlough. Our missionaries are located in Akita, Sendai, Tokyo, and Osaka. Besides evangelistic work we have in Takinogawa, Tokyo, a regular government *chu gakko* for boys, with an enrollment of 112, a theological school for boys with an enrollment of 16, and a *jo gakko*, for girls, just two years old, with an enrollment of 24, and a Bible training school for girls, with an enrollment of 6.

Our work has been particularly successful in four ways this last year.

1. The Japanese themselves have assumed greater responsibility and have taken more interest in the work than in any previous year. At our annual meeting over a year ago, we voted to refer all questions concerning evangelistic work, pastors, etc., to a committee of Japanese, elected by their annual meeting, for advice. At present this committee acts only in an advisory capacity. The result has been a thorough understanding between Japanese and missionaries and a greater interest in work.

2. The Japanese are on fire with evangelistic enthusiasm. One of our Japanese evangelists in Tokyo, held two evangelistic meetings of one week each. In one he had 38 inquirers and in the other 57. During the months following, a number of

baptisms resulted. We believe in a sowing time and also in a reaping time. A good revival of *at least three weeks* in length we believe will bring good results. Before this is read we shall have tried it. Our evangelists are conducting two successful factory meetings. In one factory, in Hachioji, Tokyo, there have been twenty baptisms.

3. Our Sunday school and kindergarten work have proved the most successful of all our work in point of breadth of influence. Every Sunday school we have is a success. In our Akita kindergarten Miss Asbury comes in daily contact, through the children, with over *sixty families.* Miss Rioch, in Tokyo, through two kindergartens and a day school, comes in daily contact with over *two hundred families.*

4. Our government middle school has won a moral victory with the authorities.

Last year a government official came to inspect the school. He entered the building smoking a cigarette. The Secretary informed him that smoking or immoral language were not permitted in the buildings or on the grounds of the school. This was a severe shock to his official dignity and he became very angry. A few weeks later the Secretary was sent on business to the Educational Department. When at once, "Do you treat everybody who smokes on your premises as you treated me?" The Secretary replied, "We do," and went on to explain that not even the faculty are permitted to smoke in their rooms. The official then said, "At the time I was very angry, but after thinking it over I concluded that it was a good thing. It is something we do not find in other schools." In the spring a father from the country brought his son to Tokyo to school. He went to the Educational Department and asked for

the best *chu gakko* in Tokyo. They sent him to our school.

Our Christian boys have organized a Christian Association in the School.

A high moral standard will win out in the end.

ALFRED W. PLACE.

LUTHERAN MISSION.

During the year our Mission has enjoyed a healthy growth in all departments of work.

A very desirable lot containing 9,500 *tsubo* of land, has been secured for our new theological seminary and *chū gakkō*. During the year three new members have been added to our foreign staff.

Our theological school was opened in a private house with four students in attendence.

Our Mission intends to lay more stress upon educational work in the future than it has done in the past.

C. K. LIPPARD,
Secretary.

THE GERMAN EVANGELICAL PROTESTANT MISSIONARY SOCIETY.

(Chiefly German and Swiss.)

During the year past we suffered a great loss in so ar as Dr. Haas was obliged to leave, after more than ten years of work in Japan, which was chiefly concentrated on the theological training of Japanese preachers and on the publication of German theological books in the Japanese language.

We have been able to extend our evangelistic work a little. A new work was undertaken in the Kojimachi District of Tokyo, where we succeeded in organizing a new congregation. Also new work was started in Toyohashi and neighborhood, as well as in the Chiba district Our present staff of workers consists of 2 missionaries, 5 ordained Japanese pastors, 3 unordained evangelists, and 3 Bible-women, besides many voluntary helpers.

Emil Schiller.

HEPHZIBAH FAITH MISSION.

"The Word of the Cross" has proved to be "The power of God" unto salvation to hundreds of souls this year.

Many of these converts are not now residing at our mission stations, but we hear from them from time to time, about their spiritual condition, and in this way we send them the spiritual help they need through letters, literature, and by prayer.

Drunken laborers, sailors, nurses, teachers, students, and government officials are among the number of converts. One of the most noted cases is that of a young man who attempted ending his life at Choshi, late one night last summer. Through God's providence four of our Japanese evangelists went to the mouth of the river Tone to spend the night in prayer, when they spied the young man just ready to jump into the sea. Upon their repeating to him the story of Jesus, the mighty to save, he made a full confession of sin and found Christ a perfect savior for soul and body. He at once returned to his home in Tokyo, where family troubles were settled, and where he has won his parents to Christ. He writes victoriously saying that his home has been changed from hell to a little heaven.

Another convert is the son of a Japanese pastor, and was the superintendent of a large church in Tokyo, although backslidden in heart. When he could no longer succeed in keeping his sins covered, he fled to Yokohama for fear of detection, and while there

attended our mission meeting one night, getting under awful conviction. He went home from the meeting and prayed until day-break, when he returned to the mission, awoke the worker in charge, and made a full confession of sin. While praying "Heaven came down his soul to greet, when glory crowned the mercy seat." He afterwards went to Tokyo and faced going to prison. He worked hard to pay back stolen money, made restitution, and has gained the confidence of those whom he wronged.

We have twenty-one Sunday-schools or children's meetings with an average attendance of 1,500 children.

At Christmas the recitation of Scripture and the rehearsal of lessons learned during the year, proves to us that God's *Word* has been graven on hearts, and is "able to make them wise unto salvation."

A number of remarkable cases of conversion have taken place in the Sunday-schools.

This year we, with native evangelists, have preached the Gospel in 75 towns and villages, and distributed tracts and gospels to thousands of homes. Attentive audiences have been found at nearly every meeting, and there has been quite a number of clear conversions through the campaign.

At present we are in touch with 350 enquirers, to whom we send monthly "The Christian News."

English classes have been fruitful, with several genuine cases of conversion. House-to-house visitation, Chrstians' meetings, and the sale of Bibles are important features of this work.

The number of Bibles and Testaments sold during the year was 1,100.

AGNES GLENN,
Secretary.

THE FREE METHODIST MISSION.

In some respects our work is in the best condition is has ever been. During the past year we have been making steady progress. We are enlarging our work in the Akashi district. In Akashi we have changed our location from the comparatively quiet street in Aioi Cho, to the more thickly populated business section in Taruya Machi, where we have a larger chapel than formerly.

We have established a regular preaching appointment at Miki, a village of about 7,500 inhabitants, about thirteen miles interior from Akashi, and the work there promises to be successful beyond our previous expectations. We expect to enter other villages in this district at once.

In Osaka we have secured a much more desirable location for our chapel in the Imamiya district. Also, during the past year, a new dormitory-building for the young women in the training-school, has been erected at Hidein Cho. We are contemplating other improvements in our property at Nippon Bashi, and it is our desire to erect a suitable school-building for the young men in the training-school.

The work on the island of Awaji is prospering the same as ever. No new stations have been opened up there during the past year. The fact is, our Mission has practically become entirely responsible for the

work on this island. We have four regular preaching places there, besides seven out-stations.

One new missionary, Miss Ruth Mylander, arrived from America, in November.

S. E. Cooper.

THE METHODIST CHURCH OF JAPAN.

The work of the Methodist Episcopal Church is carried on by the North, and the South Japan Missions, and the similar Missions of the Woman's Foreign Missionary Society.

Two things in particular have signalized the work of the year. In the spring of 1909 the newly organized Japan Methodist Church completed the transfer to its own immediate care, of the evangelistic work that had been connected formerly with the three Churches—The Methodist Church in Canada, The Methodist Episcopal Church, and the Methodist Episcopal Church, South.

A considerable subsidy will be required from the foreign Churches for some time, however, before the Japanese Church can become entirely self-supporting.

The Mission, in withdrawing from all direct participation in the control or direction of this work, has entered into a new relation to the Japanese Church—one of *co-operation*, assuming charge, at the request of the Japanese Church, of a number of churches, too weak to maintain themselves; and also that of opening new work in needy places. This all will be a part of the Japanese Church from the first; and as soon as they are brought up to a certain degree of efficiency they will be passed over entirely to the care of their own Church.

In the boys' schools the Mission and the Japanese work together on a plane of equality.

The only work that remains as yet distinctively *Mission* work, is that of the Methodist Publishing House.

The second departure from the beaten paths, was the proposal by Bishop Harris, who, on account of the happy results attending the assignment of certain well-defined portions of Korea to the different Missions, recommended the Missions in Japan to take the same question into serious consideration. It has already received consiberable attention, both north and south, and there is a fair prospect of its becoming one of general interest.

There has not been any great or sweeping revival to report; but in different places from Hokkaido to Loo Choo very interesting meetings, particularly prayer-meetings, have been carried on, in some instances for months at a time, in which goodly numbers have decided to live Christian lives. The Yokohama church is a notable instance, where about one hundred baptisms were reported for the year 1909.

CHAS BISHOP.

THE ORIENTAL MISSIONARY SOCIETY.

The Oriental Missionary Society has continued to give special attention to the training of a native ministry, and to evangelistic work, both in Tokyo and at twenty nine interior points. God has given about 3,000 souls.

The publishing work, prison work, factory work, Sunday-school work, work among telegraphists, tract and scripture distribution, etc., etc., have gone forward increasingly.

COWMAN AND KILBOURNE.

THE CHURCH OF CHRIST IN JAPAN.

The Church of Christ in Japan (*Nihon Kirisuto Kyokwai*) in the month of March, held a meeting in Tokyo to commemorate the fiftieth anniversary of the planting of Protestant Christianity in Japan, and in particular to inaugurate a year of special evangelistic effort. A large committee was appointed to cooperate with the *Dendo-kyoku* (Board of Missions of the Church); and work has been carried on in many parts of Japan from the Hokkaido to Formosa. In connection with this work special endeavor was made to bring a number of organizations to complete financial independence; and as a result of this endeavor, two congregations have become independent, and three more will become so shortly.

The number of ministers belonging to the Church is now 134; and, of unordained evangelistists, 91. Counting the 5 just referred to, there are 66 churches, i.e. financially independent congregations fully organized and having pastors. Of organized congregations which have not yet reached that status there are 148. The entire membership of the Church is 21,000; and the contributions during the past year amounted in round numbers to *yen* 100,000. Within something more than a year, 12 new church buildings have been erected. The *Dendo-kyoku* has begun foreign mission work, and has already sent a missionary to Peking.

For a number of years the Church of Christ in Japan and the Presbyterian and Reformed Church Missions related to it, have been agitated by what is known as the question of "co-operation." That question now seems to have reached a satisfactory solution

By a "co-operating Mission" is meant one whose organized evangelistic work is under the general care of a joint-committee composed of missionaries and Japanese in equal numbers. The plans of co-operation adopted by different Missions and accepted by the Church, differ somewhat in details; but the following will serve as an example.

Plan of Co-operation.

"1. The Mission shall appoint a committee composed of not more than five members of its Executive Committee (the men of the Mission); and this committee, together with the same number of Japanese ministers or elders, one of whom shall be appointed by the *Dendokyoku* and the others by the Presbytery of Tokyo, shall constitute a joint-committee for the administration of all the evangelistic work of the Mission carried on within the bounds of the Presbytery, "within the Church or in connection with it," as set forth in the following articles.

2. The joint-committee shall consult and decide regarding the appointment, dismissal, salaries and regular travelling expenses of Japanese evangelists; the opening, closing and renting of *kogisho;* and the amount of aid to be given to *dendokyokwai.* It shall also prepare annually estimates for the expenses included in the above items, to be forwarded through the Mission to the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

3. This plan may be modified at any time by common consent of the Synod acting through the *Dendo-kyoku* and the Mission acting with the concurrence of the Board; and it may be terminated by either party upon a year's notice."

The following Missions have accepted "co-operation":—The East and West Japan Missions of the Presbyterian Church in the U.S.A., and the Mission of the Reformed (German) Church in the U.S.

This is the arrangement which the Church of Christ in Japan has desired; but as some of the Missions related to it were unwilling to accept "co-operation," the Synod at its last meeting," in view of the friendly relations in the past and to avoid the establishment of unnecessary denominations in Japan," proposed as an alternative what is known as "affiliation." An affiliated Mission, under certain conditions, has the exclusive direction of its evangelistic work; but that work, so long as it is directed by the Mission, has "no organic connection with the Church of Christ in Japan."

The plan of affiliation proposed by the Synod, and accepted by the North and South Japan Missions of the Reformed (Dutch) Church in America, and the Mission of the Presbyterian Church (South) in the U.S., is as follows:—

Plan of Affiliation.

1. The Mission shall sincerely accept the Confession of Faith, Constitution and Canons of the Church of Christ in Japan; and shall regard them as fitting and sufficient for the ministers, licentiates, *dendō-kyōkwai* and *kōgisho* connected with the Mission.

2. Those doing evangelistic work under the direc-

tion of the Mission shall be men licensed or ordained by a presbytery. Such ministers shall be entitled to the rights of associate members in presbytery and synod.

3. Mission *dendō-kyōkwai* and *kōgisho* shall have no organic connection with the Church of Christ in Japan; but they shall have a separate place in the statistics of the Church. They shall also report annually to presbytery regarding their financial and spiritual condition; and shall do what is in their power to advance the interests of the Church of Christ in Japan.

4. The Mission shall not organize churches (*kyōkwai*): but when mission *dendō-kyōkwai* or *kōgisho* desire to be organized as churches they shall apply to the presbytery convenient to them, and when so organized shall be churches of the Church of Christ in Japan.

5. This agreement may be amended by common consent of the Synod and the Mission acting with the concurrence of its Board of Foreign Missions; but no such amendment shall contravene the resolution adopted by the Synod in the year 1907. (That is, mission *dendō-kyōkwai* and *kōgisho* cannot be organically connected with the Church). If so desired, this agreement may be terminated by the action of the Synod, or by that of a Mission with the concurrence of its Board of Foreign Missions. In either case, a year's notice shall be given."

The question of the relation of the Church to the evangelistic work of a related Mission is one which is sure to arise. Sooner or later it must be met, and it is essential to the success of the work of the Mission that it be met in a way that is satisfactory to the Church.

MISSION OF THE SOCIETY OF FRIENDS.

The work of the Mission of the Society of Friends has been kept up during the year 1909 with a healthy, though not a marked growth.

Some of the things of special interest have been :—

(*a*) Elocutionary medal temperance contests by the girls in our mission school in Tokyo, and by girls from the government school in Mito ;

(*b*) Special evangelistic campaign in Ibaraki *Ken*, in commemoration of the fiftieth anniversary of Protestant missions in Japan ;

(*c*) Successful Bible class in the Keio University, and other work for young men and factory men in Tokyo ;

(*d*) Publication and circulation of a special number of our church paper, the "*Ai no Tomo*," for the fiftieth anniversary.

In answer to questions from those who were preparing material for the convention held in Tokyo, in October, a study of the conditions in Ibaraki Province was made, which revealed the fact that a surprisingly small number of the population, scarcely more than five per cent., have received any direct Christian instruction. This led us to undertake the special evangelistic movement. In this we have visited and distributed tracts from house to house, or held meetings in 52 different towns and villages where no Christian

work is being done. Remarkable features of this work have been kind treatment wherever we have gone, assistance of local officials and school teachers in arranging for meetings, and good companies of interested listeners, with no opposition at all. Without exception there have been inquirers after evening meetings, who have shown real interest and often spoken of the fact that they have not had an opportunity to learn Christianity. The general attitude is markedly more friendly than it was ten years ago, when some work of this kind was done. It is quite noticeable that school children bow most politely to us as we pass as strangers through the country places. In some most-out-of-the-way places we found a welcome from men who had received a Testament or gospel when soldiers in the late war.

One of the discouragements is the insufficient number of Japanese evangelists and missionaries.

GURNEY BINFORD.

THE SALVATION ARMY IN JAPAN.

The Salvation Army during the past year, under the leadership of the territorial commander, Commissioner Hodder, with Brigadier Yamamuro as chief secretary, has been doing splendid work, both socially and spiritually, taking for its motto, "Strenuous effort."

There is no question but what the Army's labors amongst the masses it reaches in its open-air efforts, as those reached by its indoor meetings, is not *only* helping considerably in the creating of a conscience, but in the awakening of the same to a sense of responsibility both to God and man. The fact that 3,737 individuals sought Christ and His salvation either at the drum-head in the open air or at the mercy-seat in the indoor meetings, is in itself the grandest testimony to the effectiveness of its preaching.

Among other advances made is the opening of its salvation work in Dairen. The Army has for two or three years been doing splendid work in the rescuing of women through the medium of its Rescue Home there, but has now secured a site and suitably arranged a hall to accommodate 300 people, right in the heart and centre of the place, where a grand work is being carried on.

A site and building have also been purchased at

Kyoto, formerly known as the Shijo Church. This, after alterations and repairs bringing it more into line with the Army's idea, has been successfully opened.

On the social side of the Army's work there is :—

1. A Workmen's Home for "out of works." The officer there not only housing and feeding the inmates, but also finding suitable employment for them.
2. An Ex-prisoners' Home for discharged prisoners not otherwise provided for.
3. A Rescue Home in Tokyo, and one at Dairen for fallen and distressed women.
4. A Cheap Food Depot.
5. A Cheap Lodging House for the very needy.
6. A Seaman's Home in Yokohama. It ought to be mentioned here that the Army has considerably improved its position in securing a much more commodious building for its work among the seamen, and is consequently able to do a greater work amongst the distressed seamen and the naval men of the different fleets, who visit that port from time to time.

Useful and effective work was done in the relieving of a large number of the sufferers in connection with the Osaka fire.

The Comfort Basket effort of the year, affecting Tokyo, Osaka, Kyoto and Kobe has been a gigantic success. By this means no less than 10,800 meals were supplied to the poorest of the poor. These baskets not only contained food, but gospels, tracts, etc., intended to enlighten the people by the message of salvation. It is estimated that the total value of the comfort baskets amounted to *yen* 1,000.

The Army's financial efforts have been a success,

and an advance upon anything previously done; the self denial effort realized *yen* 6,618 and its harvest thanksgiving effort, *yen* 4,662.

The Army is succeeding in getting into its ranks a good class of young men and women. Many of these have been trained for its work in the International Training Homes in London, England, and are sent back to Japan to reproduce what they have seen done there. Two young women have just returned. At present there are four Japanese men in training in London, two having been accepted while in England for the Army's work in Japan, and two having been sent there from here.

The Army's Assistant Foreign Secretary, Commissioner Higgins, has visited this country for consultation on various matters, with a view to further extension.

The position of the Army in Japan at the close of 1909, is as follows:—

Corps and Outposts	34
Officers and Employees	136
Local Officers (unpaid)	196
Ex-prisoners' Home	1
Rescue Homes	2
Cheap Lodging House	1
Cheap Food Depot	1
Workmens' Home	1
Students' Institute	1
Sailors' Home	1
Periodicals	3

In addition we have a Japanese Training Home, in which 18 young men and women are now being trained for officership.

PARTICULARS RE SOCIAL INSTITUTIONS:

Prison Gate Home

No. of satisfactory cases during 12 months ending May, 1910 44

Rescue Homes 2

No. of satisfactory cases during 12 months ending May, 1910 196

Labor Home

No. of inmates received during 12 months ending May, 1910 330

No. of men applied for and were found employment during 12 months ending May, 1910... 12,443

Cheap Food Depôt

No. of meals supplied during 12 months ending May, 1910 26,485

Cheap Lodging House

No. of beds supplied during 12 months ... 5,199

Seamen's Home, Yokohama

No. admitted during 12 months 117

No. of meals supplied 5,378

Students' Institute

Present Number of Students in Institute 38

Amount raised for Self Denial Fund ... ¥6,826.58

Amount raised at Harvest Festival... ... ¥4,662 61

THE UNITED BRETHREN IN CHRIST.

As the statistics on another page will show, we believe the progress of the work of this Mission has been healthy and normal. There is a fine spirit of unity among our pastors, a frank recognition of local financial obligations and an earnest desire to see substantial results for the labor and money expended.

In the autumn of 1909, Mr. Shively moved to Kyoto and became a teacher in Doshisha where all the theological students supported by the Mission are being educated. In addition to this he has conducted an unusually successful Bible class, a class that now has an enrollment of one hundred and thirty men.

During the year a church building was completed in Kyoto at a cost of ¥8,000. This church is provided with a number of Sunday-school rooms and is the home of a very live congregation. Indeed one of the finest compliments our work has ever received came recently by way of "honorable mention" by our friends, the enemy. At a meeting of Buddhist priests to discuss methods of work, a priest is reported to have said, "If you desire to succeed you must get out and work among the people like the pastor of the Maruta-machi Church."

During the year Mr. Cosand completed his book, "The Unity of the Universe," a work to which he has given many years of study and one intended to assist non-Christians to obtain a theistic view of the universe.

It was a real pleasure to welcome Rev. Tenji Makino back to active work again after a rest of a year and a half for health reasons.

In September, 1909, Bishop J. S. Mills, D.D., LL.D., who had visited Japan, China, and the Philippine Islands six months previously, passed away at his home in Annville, Penna. Bishop Mills twice visited the Mission of our church in Sierra Leone, Africa, as well as the work of other churches in Germany, Egypt, and Palestine. He was well prepared by these former experiences for his investigation in these eastern fields. He came to Japan pretty firmly convinced that the work of foreign societies in Japan was about completed. He went away expressing his appreciation of the value and volume of the work already done, but felt that the opportunities just ahead amply justify mission organizations in planning to do everything possible to strengthen the Japanese native churches. He never recovered from the weariness of the journey to the Orient, and after putting his report in permanent form his strength rapidly failed. When Bishop Mills was a young man he volunteered to go to Africa, but was rejected on the ground of ill health. He lived to do more for both home and foreign missions in a general way, than any other superintendent in the church.

ALFRED T. HOWARD.

ENGLISH PRESBYTERIAN MISSION.

Tainan, Formosa.

The past year in the history of the Mission has been a quiet one, with steady though somewhat slow progress. The Mission staff was reduced by resignations and furloughs. For about six months there were only two ordained missionaries on the field, and their time was mostly occupied with educational work in Tainan. The statistics show 245 admissions, with a net gain, however, of only 91. The number of communicants on the roll at the end of the year was 3445. Of our three hospitals two were shut.

We find everywhere the same good opportunity for pushing on the work. The officials, for the most part, are friendly, and the people are well-disposed. The government regulations make open-air preaching and the sale of tracts more difficult than in the old Chinese days. But on the whole there is an open and hopeful field. We do not seem, however, to get very large increase, such as might be looked for in the circumstances; the net gain is under 3 per cent. There is less interest in the calling of pastors than say ten years ago. Of our seven pastors, one died and two resigned, and nothing has been done to supply their places. We have a staff of about 50 unordained preachers, mostly men who have read four years in our Divinity Hall. If something would be done to raise the standard of scholarship and zeal

among them, probably both the above problems might be solved, there would be more rapid increase and more enthusiasm in the calling of pastors. In our work we still adhere to the rule, that any congregation or congregations calling a pastor must provide the whole of his salary and expenses. This seems to us a wise rule, that tends to solve or rather to obviate some problems that might otherwise trouble us.

The call of our people at present is for improvement in our educational institutions. Since the coming of the Japanese, our local schools have mostly been given up. Our Middle School gives a useful, but not very advanced, education to about 50 boys every year. Our college course is mostly theological, with instruction in the Japanese and Chinese languages and literatures. In the old days this was fairly sufficient. But now, with young men coming back from the government schools with their views about science and development and criticism, the need is felt for something more if we are to retain our young people or make any progress among the more educated classes. It is believed that the establishment of an Anglo-Japanese College would be popular and would gather a large band of students; a number at present are going to Japan for their education, but this is risky and expensive. The people have a good deal of confidence in the discipline and training of our schools. Unfortunately the state of our Mission finance prevents us from doing more than mentioning it.

The Girls' School and school for women have been carried on as usual. Nothing has been attempted of Christian work among the 100,000 mountain savages.

The native givings run about ¥ 10,000 a year. A scheme has been set on foot to raise an augmenta-

tion fund managed by the presbytery, to which the congregations are to be asked to subscribe in addition to their congregational givings. Our most popular native minister has been engaged for a year to go round the churches urging this scheme, in the hope, in the first place, of being able to pay the entire wages of the preachers. The people have taken to it very kindly, and the result will almost certainly be to raise the amount given annually very considerably.

THOMAS BARCLAY,
Secretary.

Statistics of the Formosa Mission for the Year 1908—1909.

Communicants on the Roll at 31st Oct., 1908		3,354
Additions :—		
Adults baptised	211	
Baptised in infancy, received to communion	34	
Restored from suspension	18	
Total Additions	263	
Deductions :—		
Deaths	116	
Suspensions	49	
Gone elsewhere	7	
Total Deductions	172	
Net increase in number of Communicants	91	
Communicants on the Roll at 31st Oct., 1909		3,445
Members under Suspension		153
Children on Roll at 31st Oct., 1908	2,744	
Net increase during year	157	
Total Baptised children		2,901
Total Church Membership at 31st Oct., 1909		6,539

Native Church Givings during 1908, $9,698.

Native Ministers, 4; Elders, 114; Deacons, 176.
Foreign Missionaries: Men, 9, Women, 4.

THE JAPANESE IN HAWAII.

By Rev. O. H. Gulick.

The present number of Japanese upon the Hawaiian Islands is about seventy thousand, or nearly twice the number of the people of pure Hawaiian descent now remaining. Of the Japanese about sixteen thousand are women. Of the seventy thousand probably one half are at work upon the fifty two sugar plantations which produced in one year's crop forty million dollars worth of sugar. There is not a plantation but what has in its employ some Japanese, and upon the most of them this race represents three fourths of the laborers. Wages for ordinary field hands average $18 per month of twenty six working days, with rent and firewood provided free.

Love of change characterizes the Japanese people of Hawaii; and their intense patriotism promotes frequent return to their fatherland. There are very few of the Japanese upon these islands who have a permanent home, very few individuals of whom it can be said that there is any probability that he or his family will be in their present location ten years hence. Homelessness is an inevitable result of conditions. With occasional exceptions the most expect ere long to return to Japan. Again, no plantation manager has the least willingness to part with a rood of plantation land for any purpose, or to any person. The plantation system does not foster home-building. As soon expect a landlord in England to cut up his landed estate, and sell it in small lots to the villagers as that a sugar-planter should part with

small lots in order to furnish homes for would-be settlers of any race.

The gospel of Christ is expected to bring light, comfort and good cheer even to the sailor in his bunk, the prisoner in his cell, and to the Bedouin in the desert. But in fact the security and quiet which home life brings to man with a measure of civilization, and with its attendant steady habits, is considered an adjunct, if not a promoter of Christian life; yet through all the adverse conditions, Christian light and gospel teaching are making progress and moulding the whole community, and in many lives bringing forth the peaceable fruits of righteousness.

Four fifths of the in-coming Japanese are young men, while perhaps one fifth are women. These young men, far from home and kindred, are quite free from the restraining influences of parents, brothers and sisters. Relieved from a large part of the police surveillance that they have known at home, many of them enter upon lives of self-indulgence.

The Hawaiian Congregational year-book, reports for 1909, fifteen Japanese churches on our four larger islands, with a roll of 740 members. Seventeen evangelists are supported by the Hawaiian Board. With two exceptions these missionaries have received education and fitting for evangelistic work in the theological seminaries and gospel training schools of Japan. Many of them are from the theological department of the Doshisha; several have had from two to three years instruction in Rev. H. Kozaki's training school, while several have pursued courses in the Methodist and Presbyterian theological seminaries. They are a noble band of Christian workers, and are witnessing to the truth, by lives of faithful service and self-denial. Results testify to their efficiency and devotion.

The Methodists carry on a valuable missionary work among the Japanese colonists upon two of our islands. They have six churches and about 200 members on the islands of Oahu and Maui, with ten out-stations, reaching 50 members and probationers each. They also conduct five day schools and six evening schools.

Japanese parents in Hawaii manifest most earnest determination that their children shall not suffer for lack of schooling. The government maintains a common school system of compulsory education which brings under instruction in the English language all children from 9 A.M. till about 2 P.M., with a short noon interval. Not content with this, the parents employ teachers, to instruct their children in the Japanese language from 2 to 5 P.M daily. There are now seventy-eight of these Japanese supplementary schools; thirty-four of them under the care and influence of Buddhist priests; twelve under Christian auspices, and thirty two independent schools, or schools not acknowledged to be under any religious body or pursuasion. These last, very many of them, are open to genial and helpful Christian influences. The government schools are purely secular. But many of the teachers are earnest Christians. These recommend the gospel before their scholars by true and loving lives.

The Christian Endeavor movement has taken hold of many of the young Japanese, born in this land and in touch with the churches and Sunday-schools. This movement is receiving an impulse from the visit of Rev. F. E. Clark and his associates, just now with us on their tour of the world.

Honolulu, January 25, 1910.

CHRISTIAN WORK FOR JAPANESE IN AND AROUND LOS ANGELES.

(From *Mission News.*)

In Southern California the Congregationalists have work for Japanese in Los Angeles, Pasadena, Riverside, San Diego and Santa Barbara. In most of these places it consists of a night school. In San Diego Mr. Homma, the Japanese helper, makes regular trips to the Japanese camps all around the city, holding religious services.

In Los Angeles we have two day and night schools, and mission homes, in connection with these. The Presbyterians, Methodists, Christians and Episcopalians also have schools and homes here. All our Missions have a union, called the Alliance, which has done a good deal of work for the Japanese. Under this, street preaching has been kept up on Sunday evenings for two years, in that part of the city where many Japanese live; each Mission takes its turn in being leader. Sometimes we have as many as three or four hundred listening at these services.

Besides this, systematic monthly meetings in the cause of temperance are held. There are about four hundred signers to the pledge. This temperance work was first begun by the Japanese women, who formed themselves into a W. C. T. U. about five years ago. Although their numbers were small, they kept right at it, until they got the men interested, to take up the general work.

This spring the pastors of our Japanese churches and missions, with Dr. Guy, have been making a systematic evangelistic campaign of Southern California. Three of them went to Riverside, where they had big meetings in the Congregational church, and at the camps, for three days. Then they went to Ontario for two days, Whittier, three days, Pasadena, two days, then on to Santa Ana, Long Beach, Oxnard, and Santa Barbara. After the preaching services, cards, were given out for people who desired to study Christianity, or who had decided to become Christians, to sign. These were given over to the local helpers, to follow up the work. At Riverside they had sixty of these cards signed. Great good must come from this united Christian campaign. The Alliance publishes monthly tract leaflets, from works of noted Japanese pastors, or written by our Japanese pastors here. These are kept at all missions for free distribution, and are given out at the street meetings, and at the evangelistic services.

I can not give the number of members in the different Japanese churches, but I should say there must be at least six hundred.

When our Christian young men go out into the country to work, they form classes for Bible instruction, and so the work goes on. On going to Gardena, about fifteen miles from here, where there are a thousand Japanese, we found a Mrs. Matsuda, who had been baptised by Rev. O. H. Gulick, in Kumamoto; she had gotten the Japanese women together for a stated woman's meeting, with a membership of fifty. There are eighty-five women in that community.

We feel that aggressive work is being done on all lines for Japanese, but that much more could be done,

if our Christian people would help the Japanese fruit camps in their neighborhoods, letting them see that Christian people have something that they are very anxious for the Japanese to receive, and thus showing that we are neighbors in the true sense of the word.

ALICE E. HARWOOD.

THE UNITARIAN MISSION.

The Mission of the American Unitarian Association in Japan was established in the year 1889, at the request of some Japanese educators and publicists. It was "a frank departure from the customary aim and method of foreign missionary work." It was intended as an expression of "the sympathy of the Unitarians of America for progressive religious movements in Japan," and as an attempt to show to the Japanese "the adaptability of Liberal Christianity to the spiritual needs of the Empire." At their coming, one of the Unitarian representatives said,—"Our errand is based upon the now familiar idea of the sympathy of religions." We are "messengers of the new gospel of human brotherhood in the religious life of mankind." Another said,—"In our work we acknowledge with frankness all that is true and uplifting in the faiths already here. We hold up the pure theism and the deep rooted optimism of Christianity." And a third declared,—"Unitarianism has not come to Japan to destroy but to fulfil. We are here to hasten the coming in the world of the empire of love and righteousness which is to make of humanity a true brotherhood, under the care of the infinite, eternal God, our Father."

For ten years the Mission was directly under the care of the American association. An extensive and fruitful work was done, by means of regular Sunday services, held during more than half of the decade at

Unity Hall, in Shiba, Tokyo; by a post-graduate school, the *Senshin Gakuin*, devoted to religion, ethics and social science; by a magazine, the *Rikugo Zasshi*, which was made an arena for the free discussion and exposition of matters of religion and of related interests; by a large and varied literature distributed through a Post Office mission, and by frequent missionary journeyings and mass meetings gathered in the larger communities of the country. In the year 1900 the foreign Unitarian representation was withdrawn from Japan, and the work of the Mission was given over to its Japanese supporters and friends.

Recently the American Unitarians have resumed direct relationship with the Mission, returning to it a former representative. The special purpose of this resumed relationship is co-operation with some Japanese Unitarians in carrying farther forward their desire for a more definitely organized service to their faith; to help them in their effort to develop a coherent religious organization, such as free minds may use and commend to their fellow-men.

At present this specific purpose has been so far effective that the indefinite Japan Unitarian organization recently existing has passed through a reorganization, becoming the "Tokyo Unitarian Church." This church has formulated and adopted a constitution whose preamble embodies a "Declaration of Principles" by which its faith and work are henceforward to be regulated. In substance these principles are:—

1.—Belief in the religious nature of man, and the conviction that this nature can be developed and fulfilled under the guidance of the reason and the spirit divinely innate in man.

2.—Belief, in accordance with the teaching of Jesus Christ, that through faith in the Fatherhood of God and the Brotherhood of Man we gain the best means with which to promote the happiness of mankind and the peace of the world.

3.—Desire to meet the followers of other religions in the spirit of fellowship, believing that in these religions also truth is given.

The Tokyo Unitarian Church is a local organization, but its members are seeking to develop it as a type among liberal Christian churches, and so, enable it to be a pioneer among many like it, yet to come. It sustains regular Sunday services for worship, praise and instruction in spiritual things; it is building up a Sunday-school for both adults and children; and it has made plans for an increasing self-support and for considerable charitable work, and for the literary and social culture of its members and associates.

So far, no national organization has been attempted. But the next proposed step is in that direction. Meanwhile, the work proper to a national association is being cared for by various agencies immediately under the superintendence of the Mission of the American Unitarian Association. Unity Hall (*Yuiitsukwan*) in Shikokumachi, Mita, Tokyo, is the headquarters of the varied interests of both the Church and the Mission. The magazine (*Rikugo Zasshi*), the Post Office mission and the general publication department are there, in charge of competent officers and workers. Probably during the present year, a movement will be made towards the organization of a national association, to which all these instrumentalities will be transferred. Already several persons known in educational, literary and business circles

have agreed to take part in the formation of such an organization.

Little need be said here of the outlook for the Unitarian Mission. Japanese Unitarianism has now in its Tokyo Church, a definite, organic character. In this church it has, with clear avowal, taken place within, and as part of the Christian movement in Japan. Established here, and reaffirming only the more positively the purpose which originally brought its messengers to this people, there is good reason for believing that Unitarianism may do not a little towards the inbringing upon earth of the "Kingdom of Heaven" of which Jesus Christ was Herald and Prophet.

CLAY MACCAULEY.

THE UNIVERSALIST MISSION.

The Rev. N. L. Lobdell writes :—

In reply to your request for information as to the most notable feature in the evangelistic work in the Universalist (*Nippon Dojin Kirisuto Kyōkwai*) Church in Japan for the past year, I would say that has been the increase in church membership and in attendance in the Sunday-schools.

THE GREEK CATHOLIC CHURCH IN JAPAN.

Since the progress of the Greek Catholic Church in Japan is investigated annually, in July, at the general meeting of priests[1] and representatives from various localities, this report covers the period from June, 1908 to July, 1909, and it is believed that the present state of the Church may be inferred easily from its condition last year.

The number of churches is two hundred and sixty-five, of which one hundred and seventy-four have church-buildings[2] while the rest have only preaching places[3], where believers gather for worship and instruction. The total number of believers is 31,175, of which 1,037 were new converts. Two hundred and ninety-four died, making a net increase of seven hundred and forty-three.

The Greek Catholic Church in Japan has religious workers as follows: one archbishop[4], one bishop[5] (both resident in Tōkyō), thirty-three native priests[6], five native deacons, and one foreign priest[6]. Besides, there are one hundred and twenty-two preachers.

The total sum of money contributed by these churches toward the salary of priests[6] and preachers, in various localities, is *yen* 6,452.79, an increase of *yen* 345.56 over that for the previous year; but the total sum spent by local churches, not including

[1] 司祭. [2] 聖堂 or 會堂. [3] 講義所. [4] 大主教. [5] 主教. [6] 司祭.

subsidies given from the missionary society[7], was *yen* 9,574.89. This means that the members of the Greek Catholic Church in Japan, contributed to their churches *yen* 14,972.40. The estimated value of all the properties, both movable and fixed, of local churches, is *yen* 94,804.72. This does not include the cathedral[8] at Surugadai, Tōkyō, and the grounds and buildings of the various schools annnexed to it, nor the grounds and church buildings[8] at Ōsaka and Kyōto.

The schools under the control of the Greek Catholic Church in Japan, are the theological school for men at Surugadai, with seventy students, the same for women at the same place, with seventy-one students, and the Kyōto girls' school, with twenty four students. There are about forty teachers in these schools.

There are eleven engaged in literary work of the Church, nine for translation, and two as editors of magazines.

Last December, the Greek Catholic Church in Japan published *Hatchōkei*[9] a translation by Archbishop[10] Nicholai. This is a volumious book of prayers, containing, four thousand duodecimo[11] pages.

At present we can not say the Church is particularly prosperous. Its work, however, is slowly, but steadily advancing. Last August Bishop Sergii[12] commenced the work of visiting all the churches in the country. He spent from the first part of August to the middle of November in going round the Hokkaidō; and again, from the middle of November to the middle of December he visited the churches in the provinces of Sagami and Izu, as well as those in certain parts of Suruga. The way the Bishop[13] works

[7] 傳道會社. [8] 聖堂. [9] 八調經. [10] 大主教. [11] 四六版二倍. [12] 主教セルギイ. [13] 主教.

consists in visiting the house of each member of the churches, accompanied by one of the priests of each religious district.[14] Not a house is left unvisited, even in out-of-the-way regions, while, lost sheep especially are sought out. At every house he visits, a short prayer is offered, and some religious intstruction is given to its inmates, who are also comforted and encouraged. At every church, meetings for sermons and lectures are held, both for believers and for others interested. From the reports received from almost all the local churches he has visited it appears that this preaching tour of Bishop Sergii, who, lightly clothed and on foot, visits every believer's house, both in Ainu villages in the Hokkaidō, and in fishing villages, along the coast of Izu and Sagami, has been remarkably successful, not only in confirming the faith of the believers, but also in furthering the progress of the churches. Though we believers of the Greek Catholic Church in Japan hitherto have had the good fortune to welcome Archbishop Nicholai and several other foreign missionaries, we have never seen such a missionary as Bishop Sergii, who is so fervent in love for the sheep of God, so enthusiastic in edifying believers and so earnest in propagating the Gospel. We firmly believe that the Greek Catholic Church in Japan will be able to make great and healthy development through the assistance and co-operation which Bishop Sergii gives to Archbishop Nicholai.

The above report is made by order of Archbishop Nicholai.

KISABURO ISHIKAWA.

[14] 教區.

THE ENGLISH SPEAKING CHURCHES IN THE PORT CITIES.

A very important factor in the Christian enterprise of the Orient is the work of the English speaking churches in the port cities. In Hongkong and Shanghai, in Yokohama and Kobe, there are considerable settlements of British, American, German, and French citizens, and the work of providing for their spiritual needs becomes especially important, when it is remembered that in the minds of the masses of Chinese and Japanese, all Europeans and Americans are usually spoken of as Christian. Willy-nilly they are witnesses either to the power, or the powerlessness of the gospel, and their standards of life become either a great help or a great hindrance to the spread of Christianity.

In each of the principal port cities, there is now an interdenominational Union Church—established on an independent basis, but co-operating with an International Committee representing all the Evangelical Foreign Mission Boards of the United States and Canada, of which Committee Mr. Robt. E. Speer is the Chairman. Through the influence of this Committee pastors were secured for the Churches in Kobe and Yokohama a little over two years ago.

Rev. J. B. Thornton, the pastor of the Union Church in Kobe, has distinguished himself for his spiritual earnestness and energy. He is not only doing strenuous work in his own Church and com-

munity, but for the past two years he has been very active in conducting conferences for the deepening of spiritual life, in the missionary assemblies during the summer, in Karuizawa and Gotemba. His work is especially appreciated by his missionary brethren.

In October, 1909, the Kobe Church was blessed with a short visit from the Chapman-Alexander evangelistic party, but unfortunately Dr. Chapman was unable to speak. The work in Kobe, is not, of course, without its difficulties, but on the whole, the outlook is encouraging, and both pastor and people are striving to measure up to the opportunity before them.

The English speaking foreign community of Yokohama is the largest in Japan, and the Union Church is now established on a fairly strong basis. Rev. T. Rosebery Good began his ministry here in Dec., 1907, and the work has been greatly blessed. For many years past, the congregation has worshipped in the buildings owned by the Dutch Reformed Mission. A new Union Church building is in course of construction on the Bluff, in the centre of the residence district. This building will probably be ready for opening in September, 1910, and when completed will provide a commodious house of worship, together with a good assembly room for Sunday school and institutional purposes.

The Church is being well supported, especially by the business men of the community, and the outlook for the future is very encouraging. It is hoped in the course of the next year or two to develop the institutional side of the church work, but this will require increased facilities which are not immediately accessible.

In November, 1909, under the auspices of the

Union Church, Dr. J. Wilbur Chapman and Mr. Chas. Alexander conducted four evangelistic meetings in the Gaiety Theatre. These meetings aroused considerable interest, but owing to the illness of Dr. Chapman, could not be continued long enough to make any very deep impression on the community as a whole.

T. Rosebery Good.

III.

YOUNG MEN'S AND YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

AND THE

WOMEN'S CHRISTIAN TEMPERANCE UNION.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF JAPAN.

The year has been marked especially by significant achievements and growth in the large city associations. Kyoto has seen the completion and dedication of what is undoubtedly the finest association building in Japan, the gift of Mr. Wanamaker. Kobe has secured an ideal site for its promised building through probably the most remarkable local canvass for Christian philanthropy yet accomplished in the Empire. In two weeks during February, the directors, secretaries and members of the Association raised more than fifteen thousand *yen* from the citizens of Kobe, in pledges ranging from ten *sen* to 2,509 *yen*. There were five gifts of a thousand *yen* each, and eight of five hundred. Seventy-nine foreign business men gave two thousand *yen* and seventeen missionaries gave four hundred and fifty *yen*.

The remarkable features of this campaign were :— the splendid response of the first citizens of Kobe, the self sacrifice and energy of the local board of directors, and the wide interest and generous gifts of all classes of residents.

The Osaka Association has figured prominently in connection with three events which have proved of the deepest significance to the welfare of that city.

The great conflagration of last August had hardly ceased when relief quarters were established and

effective committees of workers organized for meeting the immediate and pressing needs of the fire sufferers.

A sum of thirteen thousand six hundred *yen* was raised from both Japanese and foreigners, 30,000 individuals were helped by gifts of clothing, cooking-utensils, bedding, and rice, and temporary shelter given to hundreds.

As a direct outgrowth of the fire the Association actively co-operated with the W.C.T.U. and groups of Christians and non-Christians, in a successful anti-brothel movement, which resulted in one of the largest and most flagrant prostitute quarters in the city which had been destroyed by the great fire, being permanently abolished, thus reducing the total number of such places in the city from five to four.

The Osaka Association was largely instrumental in organizing and conducting the evangelistic campaign of last winter, which was participated in by forty-two churches and preaching places and by 104 speakers. The meetings were attended by upwards of fifteen thousand people and resulted in the registration of over 1,300 inquirers and applicants for baptism.

There have been large gains in the membership of individual associations, notably at Osaka and Nagasaki. In December the Nagasaki Association solved a financial crisis and lifted itself to financial independence, by the enrollment of one hundred and fifteen of the leading officials and citizens as sustaining members. Among this number were included the governor of the *ken* with his entire staff, the city mayor, all the directors of leading banks and corporations, and all the school officials of the city.

At Osaka 252 new members were enrolled in a short nine days' canvass. Bible study has made permanent and notable advances during the year,

both in the matter of class enrollment and of new and well adapted courses produced. Bible study institutes have been held in most of the large student centers of the Empire by the national secretaries, with a resulting increase of interest among students and efficiency on the part of teachers.

Bible study has been the main theme emphasized at the six Association conferences held during the year, and this fact has largely contributed to the increased value and success of these annual gatherings.

In the Osaka Association there have been held twenty-seven weekly Bible classes with an average attendance of 329. Two excellent Bible study courses have been prepared and published by the secretaries of this association.

President Sasamori of the Nagasaki Association has organized a Sunday school of non-christian students, meeting in the Y.M.C.A., with an average attendance during the spring quarter of two hundred boys, divided into eleven classes.

The year has seen the permanent occupation of the Manchurian and Korean fields, with the allocation of Messrs. Morise and Hibbard to Dalny, and Mr. Niwa to Seoul. In both of these countries the city and railroad work has been demanding immediate and adequate attention and this joint field constitutes one of the largest opportunities before us to-day.

Two new foreign secretaries have strengthened the work by coming to Japan within the year. Mr. Hollis A. Wilbur, of Dayton, Ohio, coming to the Kobe Association, and Mr. G. E. Trueman of Toronto, being assigned for a year of study in Tokyo.

The educational work of the movement has made advances in membership efficiency and in correlation with the religious influences in most of the larger

city associations. This department continues to prove a fruitful field for direct evangelism of a class of young men who only in rare cases come under church influence. Some positive additions to the theory and practice of teaching English have been made in the line of courses and outlines of study published by individual associations.

The number of Association teachers placed in government schools has increased from twenty-four to twenty-eight.

The membership of the National Union stands at 4500, an increase of two hundred over last year, while the number of Associations has increased from 78 to 80.

THE CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The recent change of rulers in China has had a striking influence upon the Chinese student body in Tokyo, and has inspired them to greater effort to prepare and equip themselves for serving their country. Among the 4,000 students a genuine increase of patriotism is manifested.

The most important advance during the year has been along the line of Bible study. An Evangelistic Association has been organized with the expressed purpose of "making Christ known to the people in China," and twenty men have declared their purpose to carry out the objects of this Association. About one hundred men have been baptised during the year.

Land was bought during the year for the Arthington Building. The building was completed early in the winter and dedicated early in January. It is located in the very heart of the student section at Waseda and contains provision for 30 to 40 students in the dormitory rooms. Count Okuma was the principal speaker at the dedication excercises. Among other things, he said, "One of the greatest needs of the Chinese students of Tokyo to-day is good clean buildings to live in, surrounded by good influences. The greatest help America ever rendered the Japanese students was to furnish them good homes. America

opened her homes to our students. I am sorry to say Japan has not helped the Chinese students much in this way. I am therefore delighted to see such a splendid home as you, the Chinese Y. M. C. A., have here for the Chinese students. You are able here to furnish a home for them such as they cannot get elsewhere in Japan. I am delightfully surprised to see this splendid building. I am sure every Chinese student must deeply appreciate it. I wish you every possible success, and trust you may soon get more land and more such homes."

Through the influence of an English friend a scholarship fund has been started for assisting in the education of worthy and needy Chinese and Korean students.

Rev. H. Loomis, of the American Bible Society, says, "God has given an apportunity that has never been equalled to reach the representatives of the vast heathen population of China." This is in view of the fact that there is a great demand in China for teachers and men of training in all positions, and many students are constantly returning to take up various positions. The opportunity to-day is indeed unique.

Statistics of Chinese Students Studying in Tokyo, April, 1910.

	Name of School.	Government or Private.	No. Enrolled.
1	Keigakudo	Private	130
2	Iwakura Tetsudo Gakko	„	110
3	Toa Tetsudo Gakko...	„	70
4	Toyo Daigaku	„	3
5	Waseda University	„	511
6	Shinbu Gakko	„	160
7	Seijo Middle School...	„	221
8	Keio Gijuku	„	19
9	Hosei Daigaku	„	560
10	Tokyo Higher Technical School ...	Government	150
11	Imperial University...	„	50
12	Higher Normal School	„	85
13	First High School	„	70
14	Tokyo Higher Commercial School	„	50
15	Chuo Daigaku	Private	153
16	Dobun Shoin	„	70
17	Meiji Daigaku	„	750
18	Nihon Daigaku	„	10
19	Koto Shihan Fuzoku Chugaku ...	„	1
20	Tokyo Foreign Language School ...	Government	2
21	Seisoku English School	Private	300
22	Shisei Gakko	„	44
23	Seisoku Yobiko...	„	200
	Total		3,737
	Students studying in military schools, and in other schools, and with private teachers (estimated) ...		500
	Grand total		4,237

Statistics of Membership of the Chinese Y.M.C.A. of Tokyo.

Province.	Native.	Associate.	Total.
1. Kwangtung	10	12	22
2. Kwangsi	1	2	3
3. Chekiang	5	19	24
4. Fungtien	...	1	1
5. Chihli	8	11	19
6. Honan	1	4	5
7. Kiangsi	1	1	2
8. Kiangsu	4	6	10
9. Anhuei	...	1	1
10. Hupeh	7	17	24
11. Shantung	2	1	3
12. Szechuan	6	11	17
13. Kueichow	1	1	2
14. Fukien	2	4	6
15. Hunan	2	7	9
16. Yunan	8	6	14
England	2	...	2
America	2	...	2
	62	94	156

THE KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION.

The work among the Korean students in Tokyo continues to make steady progress. The number at present is over 700. There is a deep and genuine interest among the students towards Christianity. Most of the Korean students are studying law and industry, and their records in the Japanese schools are high.

Of the 110 members who have been enrolled in the Korean Y. M. C. A. 30 are active and 80 are associate members. Sixty-six have been enrolled in the Bible classes and 192 in the educational classes during the year. Five have become Christians and have been baptised, and about 30 more are awaiting baptism. There are 78 young men who want to become Christians and join the church.

The greatest needs at present are, first a pastor appointed to work among the Korean students, and, second a dormitory for young Christians where they may stay together for prayer and Bible study. Such a dormitory would influence largely the whole Korean student body.

Statistics of Korean Students Studying in Tokyo, April, 1910.

	Name of School.	Government or Private.	No. Enrolled.
1	Meiji Gakuin	Private	17
2	Keio Gijuku	„	6
3	Keisatsu Gakko...	„	6
4	Aoyama Gakuin	„	3
5	Joshi Gakuin	„	4
6	Waseda University	„	35
7	Seinen Gakuin	„	59
8	Hosei Daigaku	„	7
9	Tokyo Butsuri Gakko	„	4
10	Gyosei Chugaku	„	1
11	Saiho Gakko	„	2
12	Nihon Daigaku	„	3
13	Junten Chugaku	„	9
14	Kensu Gakkan	„	13
15	Chuo Daigaku	„	7
16	Seisoku Gakko	„	72
17	Seika Chugaku	„	4
18	Tokyo Chugaku...	„	1
19	Normal School	Government	3
20	Forth Middle School	„	20
21	Chuo Yonen Gakko...	„	41
22	Higher Normal School	„	4
23	First Middle School	„	1
24	Higher Commercial School	„	8
25	Imperial University	„	4
26	Higher Technical School	„	4
27	Shoko Gakko	„	3
28	Primary School	„	1
	Other schools unlisted and with private teachers (estimated)		350
	Total		686

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

The only regular publication of the Japanese Y.W.C.A. is the monthly magazine called the *Meiji no Joshi*, ("The Young Women of Japan"), printed in Japanese, price fifty *sen* per year. We have also pamphlets describing Association hostels in Tokyo, rules of these hostels, a booklet describing the aims and giving the history of the Association movement abroad and in Japan, the constitution for different kinds of Association, membership cards, etc.

Two student hostels, accommodating seventy girls, are self-supporting, managed by Japanese matrons and a supervising committee of Japanese ladies. Now there are about fifty girls in the two hostels, representing fifteen or more girls schools in Tokyo.

Both national and Tokyo Boards are composed one third of foreign women, and two thirds of Japanese women. We aim that most of our Bible classes shall be taught by Japanese young women.

Though connected in a most vital way with the World's Young Women's Christian Association, and with both the Canadian National Committee and the National Board of Y.W.C.A. of the U.S. of America, the Japanese National Committee is entirely independent as far as its power to form policies, regulate its work, and control its secretarial force are con-

cerned, so that the whole work may be said to be largely independent and representative of Japan, as well as of the foreign association committees.

(Signed) MARGARET L. MATTHEW,
General Secretary, Tokyo Y.W.C.A.

STUDENT HOSTELS.

GIRL STUDENTS.

With much interest we learn that the number of girl students in Tokyo attending schools above the grammar school grade, March, 1910, is about 15,000. Schools of this grade for girls number 65. Three new schools are just opening.

Who are these girls, and why are they all studying? Some of them perhaps hardly know why, some of them may have selfish motives: without doubt many more, study not only for their own sake and for their families' sake, but in order that in the future they may be able to help Japan.

A WOMAN'S TRAINING.

A woman student in any country has peculiar difficulties. School life and ordinary home life seem so different as to lead some persons to feel that excellent training in one unfits a girl for successful and happy life in the other. A girl student must not only

study history and master languages, learn to use this knowledge, embodying its spirit in her character, learn to master herself and teach others, learn to understand other individuals and other countries,—but while getting this training she must keep her love of home, parents and children. She must always be learning first how to be a woman. No country can advance far in its civilization unless its women have trained minds, strong bodies, and simple, loving hearts.

In the many schools of Tokyo girls are receiving the strength and training they need. Some schools provide dormitories for their girls, realizing how important are the homes in which their students live. Many girls live with their parents, relatives or friends. Others live in boarding houses. It is in the home where she goes after school hours, that a girl receives much that is valuable in her training,—rest, fun, freedom from strain, safety, sympathy and inspiration. Without such a home, a school, no matter how fine, cannot give a girl all that she needs.

Y.W.C.A. HOSTELS.

Realizing this, the Tokyo Young Women's Christian Association, in 1905, opened its first hostel for girl students. Ever since that year the hostel committee, with Mrs. Inazo Nitobe as chairman, has planned for this part of the Association's work, and now the Y.W.C.A. owns two hostels, both self-supporting, and accomodating seventy girls. Miss Haru Serata, sister of the late Admiral Serata, superintends them both. The cost of living is ¥ 8.50 per month, ¥ 9, during the four winter months, and although with this income the houses are self-supporting, the greatest care has always been taken to provide healthful food.

Living in these two hostels now are students representing at least fifteen different schools.

THE LAND FUND.

When a new hostel is opened, and in cases of emergency, the Tokyo Committee supplies money to meet the deficit in running expenses; but when the hostels are reasonably full they are self-supporting, and any surplus goes into furnishings. It is the plan of the Association to get from abroad money for buildings and to secure by subscription in Japan the money for the land. The money for the buildings has been given, but as yet not all the money needed for the second piece of land.

Nandomachi Hostel,
45 Nandomachi, Ushigome.
210 *tsubo* of land: cost, ¥ 5,537.25.
Building and furnishings, ¥ 8,000.
Capacity, 39 students.

Andōzaka Hostel,
28 Suidocho, Koishikawa.
189 *tsubo* of land: cost, ¥ 6,150.00.
Building and furnishings, ¥ 7,500.
Capacity, 32 students.

REPORT OF THE Y. W. C. A. FOR THE CHRISTIAN MOVEMENT 1910.

The past year's work of the Young Women's Christian Association includes the Annual Summer Conference which was held in a Japanese inn at Haneda, a village by the sea, between Tokyo and Yokohama, at which 175 girls representing 32 schools throughout Japan were present. During this Conference a letter came from Miss Helen Gould of New York, offering a Bible to any Association member who would commit before the end of 1910, certain passages of scripture which she has selected. Over 70 girls signified their intention of trying for the Bible and several others have done so since. One mission school where there is a large Association recently sent in 74 names of those who intend to memorize the passages.

A second hostel for students was completed in April, 1909, and we can now report about 60 girls in the two hostels of the Tokyo Y. W. C. A.

The Association of Christian Workers in Osaka has recently requested the National Committee to organize an Association in Osaka and to send a foreign secretary to co-operate with them in that work. The Kyoto Ministerial Association and the directors of Kyoto Y. M. C. A. have sent separate requests for the same in Kyoto.

Miss Matthew has been officially appointed by the National Committee of Japan, as the General Secretary of the Tokyo Y. W. C. A., and Miss Kerr who came in November, 1909, has been appointed National Office Secretary.

A. CAROLINE MACDONALD,
National Secretary.

WOMAN'S CHRISTIAN TEMPERANCE UNION.

The progress which our work has made during the past year has been most gratifying. Although it is impossible to enter into details concerning the many things accomplished in the brief space allowed for this report, yet the fact that out of twenty-two departments, nineteen were represented at the National Convention this summer speaks for itself. There are certain things, however, which need emphasing.

First: Our organization is training the Japanese women to be leaders; the women are showing more and more executive force and are growing more intelligent and interested in the things which so vitally concern their homes, their children, and therefore their country. I would call attention to the fact that most of the Japanese speakers on Woman's Day at the semi-centennial celebration, hold official positions in our organization, one of the presiding officers was our national president, and our recording secretary conducted the devotional exercises.

Another feature which deserves particular mention is the practical and aggressive nature which our work is taking. Women are beginning to understand that conditions outside of the home may seriously affect the happiness and safety of that home, so they are concerning themselves in keeping the good laws properly enforced, as well as in the securing of more

and better legislation for the protection of their sons and daughters. The recent campaign in Osaka against the rebuilding of the licensed quarter in the burned district, in which our workers actively participated is sufficient proof of this.

The need of gaining the sympathy of educators is making itself felt, so our leaders are getting in touch with the teachers. The result is that many are glad to co-operate with the temperance workers in training the children along scientific temperance lines. The educational reception at the Kobe Convention, which was attended by two hundred and fifty-six teachers, was a remarkable proof of this fact, as were also the meetings arranged for primary teachers for me in Osaka, last fall, and attended by 1300 at least.

We wish to call attention to the work among young women. We must have leaders to take the places of those who shall drop out, and to the mission schools we must look for the development of these leaders. Some of our "Y's" are doing really good work. In one organization which is composed of factory girls in Matsuyama, the members distribute flowers to the sick, and have organized a hygiene department which sees to it that poor children, who are suffering with sore eyes, are taken to a proper physician, and the society bears the expenses for this treatment. When we recognize what these girls came from and what they once were, we can appreciate what a step in advance has been made.

One of our most important fields is with the children. To win the child before he becomes a victim to vice is no mean task, and so we have reason to rejoice over the splendid growth which the work is making. Miss Davis is conducting a successful normal school class for school girls, in order to train them in conduct-

ing children's unions. One small boy, a member of our Loyal Temperance Legion, persuaded his father, who was a *sake* dealer, to give up his business. This is just a sample of the influence which little ones, who are properly trained along temperance lines, may have in the home.

"Greater things yet" is our motto for the new year, and we feel that we can depend upon all the missionaries for continued sympathy and support in this great work.

NOTE.—For fuller details, please see report of the Standing Committee of Co-operating Missions in this number.

FLORA E. STROUT.

IV.

WORK FOR SEAMEN.

SEAMEN'S MISSION.

IN CONNECTION WITH THE AMERICAN SEAMEN'S FRIEND SOCIETY, NEW YORK, U.S.A., AND THE MISSIONS TO SEAMEN, LONDON, ENGLAND.

Upwards of six hundred vessels entered the port of Yokohama during the first half of the year, but during the second half, less than four hundred, owing to depression in trade. More than a thousand visits were paid to these ships, and, as opportunities offered, services, Bible readings, or spiritual talks were held, invitations given to the Institute, literature distributed, and copies of the Holy Scriptures sold, or given away.

Religous services, or Bible-readings, were held on 209 ships, the approximate attendance of officers and seamen being five thousand. Several hundred bundles of literature were placed by the Chaplain, on homeward bound vessels. The number of registered visits of seamen frequenting the Institute, during the year, was 7,947. Thirty-one services were held in the Mission Chapel, the total attendance of seamen being 440. Four celebrations of the holy communion were held in the same place, with 37 seamen communicants. Social and, temperance meetings were also held with 587 in attendance. Five hundred and forty visits were paid to the seamen's hospitals at many of which Bible readings were given. Fifty-four copies of the Holy Scriptures were sold to seamen. The Chaplain organized and personally conducted large parties of seamen from

ten warships on sight seeing trips to Tokyo, Nikko, and Lake Chuzenji.

Several seamen professed conversion, many others carried away the good seed of the Word in their hearts, as we trust, to bring forth fruit in their lives.

We have received many letters from officers and seamen, and some from their loved ones in the homelands, gratefully testifying to the value of this work.

The absence of the Chaplain's wife and two daughters in England, during the last seven months of the year, has been a great loss to the work. Mrs. Austen was compelled by ill health to return to the homeland.

It is also to be greatly regretted that, acting under the advice of Bishop Cecil, the work for Japanese seamen has been given up from the close of the year.

Mr. Manabe Masazo, the Japanese Scripture Reader, who has done such excellent work during the past years, ceased his connection with the Mission on December 31st, and hopes in future to take up the work of a Bible colporteur.

N.B.—About 1,900 *yen* was raised by the Chaplain during the year, to meet the local expenses of the work.

W. T. AUSTEN,
Chaplain.

THE CHRISTIAN ENDEAVOR HOME FOR SEAMEN, NAGASAKI, JAPAN.

The Christian Endeavor Home for Seamen, at Nagasaki, was established in the year 1895, through the joint efforts of the Nagasaki missionary community and of a Floating Society of Christian Endeavor on board the U.S.S. "Charleston." Both in its purpose and in its management it has been from the beginning an international affair, ministering to the needs of British, American, and German seamen and soldiers, and conducted by a board of directors, of whom generally two have been Englishmen and three Americans. This board is elected by the missionary community of Nagasaki, with the addition of such Christian people of the port as take an interest in its work. Its property consists of a good sized plot of ground held under perpetual lease, with a large building on it. Fifteen thousand *yen* is a moderate estimate of the value of the property. It is provided with reading and writing rooms, parlors, dining room, baths, with hot and cold water laid on, gymnasium, private bed-rooms, and dormitory, all suitably furnished. The place can accommodate sixty to seventy lodgers and frequently has its resources taxed to the limit. Its expenses are met by the working income of the business and by contributions. Formerly it received occasional grants from the British Admiralty and regular ones from the American Seamen's Friend

Society, but changed conditions have cut off these two sources of supply.

Its work is especially among the crews of British and American war vessels, for the visits of merchant ships with European crews to this port, are so few that this feature hardly counts. Another very important work is that among the American soldiers *en route* from Manila to San Francisco, of whom about ten thousand pass through Nagasaki each year.

Besides furnishing the seamen and soldiers meals and respectable lodgings at reasonable rates, it supplies a means through which the resident missionaries come into touch with such men, enabling them, by socials, excursions, gospel meetings, etc., to minister to their social and spiritual needs. It is almost pathetic to hear the hearty appreciation expressed by the men. Glorious meetings and frequent conversions attest the fact that the Lord is owning and blessing the work.

ALBERTUS PIETERS,
Pres. Board of Directors.

V.

BIBLE AND TRACT SOCIETIES.

REPORT OF THE AMERICAN BIBLE SOCIETY FOR 1909.

Owing to the absence of the agent during the greater part of the year, and to other causes, the sale of Scriptures was not as large as during the year preceding. But the demand is not less than heretofore; and when we consider the fact that more than five million copies of the Bible, Testament, and portions of the Word have been circulated in this country during the last thirty years, it is a wonder that so many are being sold all the time. The total circulation of the American Bible Society for the past year has been 4,887 Bibles, 40,348 Testaments and 15,810 portions, or a total of 61,045 volumes.

This large and continuous demand for the Scriptures is a sure indication of a real desire among the Japanese to know what the teachings of Christianity are; it is reported that there is among the students especially a keen desire to know the life and teachings of Jesus. To satisfy this thirst after the truth a secular publishing house in Tokyo has put out a Life of Christ, based upon those of Farrar and David Smith, which has had a large sale.

The Bible among Students.

Seventy-five students in a government normal college have invited a missionary to give thirty Bible lectures to them in the college building. The principal of the *Yuhigaoka* Girls' School, in Osaka, is

lecturing on Christ's Sermon on the Mount, every morning to the pupils; and they also sing Christian hymns and repeat the Lord's prayer. These exercises are said to have awakened, in the hearts of the pupils, a desire to know more of God.

Principal Noguchi of the Normal School, at Himeji, has asked a Miss Zako of Kobe, to come and give religious talks to the pupils. Neither of the two principals are Christians.

Rev. Mr. Ballagh reports that he was invited to address the pupils of the Middle School, at Gifu, whose principal is a Christian. It was the largest gathering of young men he had ever addressed. Of 600 pupils 500 were present.

Mr. H. E. Coleman has a Bible class of 60 young men at the Keio University, in Tokyo. Rev. Mr. Benninghoff has organized a Bible class of 35 among the preparatory students at Waseda University, and is meeting the students of the Department of Philosophy twice a week, to discuss religious topics.

Mr. Kozaki of Tokyo, has a unique Bible class consisting of ten Christian professional men.

School for Bible Study.

For the past nineteen years the representatives and members of the Y. M. C. A. in Japan, have been accustomed to gather annually for conference and mutual edification. After testing various means for making such meetings interesting and profitable it was decided that nothing else is of so much value as Bible study, and the past session was devoted to a regular and systematic study of the Word.

Christian Teachers in Government Schools.

The preference given to Christian teachers of English in government schools is bringing many of the

rising generation into contact with Christianity in a practical and living form. It also brings to Japan a corps of young men of the best type, who are using their opportunities to instruct their pupils, who may so desire, in the doctrines of the Christian faith. The report from 21 teachers, (not all have sent their reports) for the past year gives the result of their religious activity as follows,—No. of Bible classes, 53 ; Average attendance, 473 ; No. receiving baptism, 43 : No. of inquirers, 69.

Work among Chinese Students.

Mr. J. M. Clinton of Tokyo, reports, "The work at present among the Chinese is most encouraging, and offers even greater opportunities than ever before. The students are really and truly interested in Christianity and the Bible.

The most important advance during the year, and the most far-reaching in results, has been along the line of Bible study. The importance of Bible study has steadily grown upon the Chinese leaders and Christian men of the Association and the Chinese church. Practically every Christian man has been enrolled in some Bible class of the Association.

I believe that it is the influence and power of the Word of God which is leading these men steadily out of the darkness into the light ; it is the Bible that forms the basis of all our work. You will be interested to know that practically every one of the Chinese Christians in Tokyo has joined the New Testament League and is carrying with him a copy of the New Testament. Twenty men of the Association have expressed their purpose to make Christ known, wherever they may be, in Japan, China, or elsewhere."

Work for the Soldiers.

Miss L. J. Wirick reports, "The work over the country,—I mean Japan, Korea and Manchuria,—is growing in numbers and interest all the time. I wrote you last year of the numbers of soldiers in Manchuria who are calling for the Gospel, and that twenty-five or more were writing me for teaching.

"This year many of those men were sent home and new ones took their place. Some who received the truth must remain in their regiments another year; but they are telling the good news to their comrades and many are asking the way of life. Not long ago a letter came from one, who has been so zealous in leading others to study the Word, with the names of fifteen of his fellow soldiers who asked for the Gospel. Now there are 30 writing me from Manchuria telling me of their isolated, lonely lives, and begging me to send them the gospels and Christian literature.

"Then those who returned to their homes in Japan have been sowing the seed among their friends here, and letters are coming from people whom I have never seen nor heard of before, asking to know the way of life.

"I am still in correspondance with over two hundred people who are seeking, and want to be saved. There is nothing but the Gospel of Christ which can save their hungry souls, and I long to give it to them.

"I wonder if we realize how many people there are in this Empire who are reading the Word of God in the quiet hours of the home! And it is blessed to know that so many are calling for it too."

The Bible and Society.

The results of Bible distribution, Christian preaching, and religious teaching are becoming more and

more evident, in various ways. Speaking of the work of the Holy Spirit in Japan, Rev. Dr. Imbrie, in his historical address at the recent Conference, says, "Christian truths and Christian principles are finding their way into the minds of the people. Christian literature is read far more widely than many think by non-Christians as well as by Christians. The words of the prophets and apostles are quoted in the daily newspapers alongside of the words of the ancient sages of China; and many of the sayings of Christ are coming to be almost household words. No other religious books are so generally read and pondered as the Christian Scriptures. Amid the present confusion in ethical thought, Christian ethics are recognized by many as being the highest standard of living; and their straight gate and narrow way are seen to lead to life, even by those who do not themselves enter them. The Christian world-view is growing more and more familiar; and when the Christian preacher, standing in the presence of men of education, speaks of God, he seldom any longer needs to say that, when he speaks of God, he means the infinite, eternal, unchangeable, and yet personal Presence that fills all the universe with his glory. Thus around the churches there is forming an ever widening ring of those who are seeking after God, if haply they may find him."

H. Loomis.

REPORT OF THE BRITISH BIBLE SOCIETIES.

The year 1909 has witnessed a semi-centennial celebration of the recommencement of Christian Missions in Japan.

The work of the Bible Societies, as an educational and evangelistic agency, is seldom fully recognized. In Japan, as in other countries, proofs of its value as such an agency are not wanting. As aids to the study of the language are multiplied, we are in danger of overlooking the value of the faithful and consecrated labor of those who in the early days, battled with the language in order to build into the life of the Japanese nation the truths of God Almighty's revelation of his will concerning mankind.

After a version was rough hewn, they persevered with its polishing until in 1888, there was given to the Japanese nation the inestimable treasure of a translation that has stood the test of twenty years, and to-day stands alone, a classic. The rendition of its diction may be modernized ; but the reshaping of it as a translation will tax the best efforts of the best scholars. All honor to those who, in bygone days, toiled for us and for generations yet unborn.

There is another body of men for whose love and labor we do well, in this year of Jubilee, to praise God. Who but He could have raised up faithful and loyal colporteurs and clerks? Colportage is regarded

as very humble work, yet only by this channel could God's message have reached many, who to-day have found peace. Insult and scorn, poverty and even illhealth were not infrequently the guerdon of colporteurs who found and followed the meek and lowly Jesus in those early days.

From 1874 until to-day, men have been forthcoming for this work, men whose lives preach Christ crucified. Temptations abound. Material gain is not their object. On mountain paths, and in thronged markets, they may daily be found "diligent in business, fervent in spirit, serving the Lord."

From 1874 to the end of 1909, the total number of copies circulated by the two British societies has amounted to nearly three millions. The cheapest editions are practically at cost price: one *sen* for a single gospel, five *sen* for a Testament, and fifty *sen* for a Bible.

Much free distribution has been done among soldiers, patients in hospitals, prisoners, and sufferers from natural calamities.

During the year 1909, the number of books issued from the Bible House at Kobe, has been far in excess of the number reported even two years ago. Channels of circulation remain the same. Colportage has been fostered, and, as ever, has proved, the most successful means of reaching the people, not only in the country districts but in the towns. Sixty-nine men have been engaged in this work during the year and have sold 1,650 Bibles, 25,292 Testaments, and 220,141 parts and gospels. A total of 247,083 copies. The systematic method of house to house visitation has been again pursued with remarkable success.

During August, Testaments and gospels were gratuitously distributed among the sufferers from the

earthquake in the province of Omi. For this work many expressions of gratitude and appreciation were received. Opportunities for efficient work have been, and are, abundant.

F. PARROTT.

JAPAN BOOK AND TRACT SOCIETY.

In presenting this, our eleventh annual report, we desire to express our thanksgiving to the Lord of the harvest for having given us the privilege of continuing throughout another year, to send our tracts and books up and down this land, where even now the living teachers of the Word are so comparatively few in number.

During the year we were much pleased to receive from the American Tract Society, substantial help towards the cost of publication work. The Religious Tract Society also continued to assist us, and in addition to their usual appropriation, sent us a grant of £25, for special work.

We are thankful to report a substantial increase in our circulation, as will be seen from the table given below, viz :—

CONDENSED TABLE OF CIRCULATION.

	Books.	Tracts.	Cards.	Total Copies.	Value in Yen.	
1908	16,690	352,124	95,921	464,735	8,098	89
1909	20,486	467,495	108,325	596,306	10,305	63
Increase...	3,796	115,371	12,404	131,571	2,206	74

During the year under review, the Society paid for the printing of 7,500 books and 372,000 tracts in Japanese, and 1,000 tracts in English. We also superintended the printing of 5,000 tracts in Japan-

ese, and 2,000 books and 1,000 tracts in Chinese, the total publication thus amounting to over five and a half million pages.

Four new books were published during the year, viz:—The third double volume of Edersheim's "Old Testament History," "Line Upon Line," Part 1, "Teddy's Button," and "Christy's Old Organ," also one new tract, "The Only Way," by Rev. Robert Atchison. The Society also bought from other publishers, 11,381 books, 6,937 tracts, and 115,149 cards and pictures.

The Rev. C. O. P. Cambridge, of Hamamatsu, writes, "Having seen a little of the value of the work which the Society is doing I beg to enclose a small subscription of *Yen* 10.— with many thanksgivings to God for His blessing on the work and workers.....In one case a schoolmaster was induced by thought gathered from a tract on eternal life, to search the Bible along that particular line. He is now a baptized member of the church. In another case a tract given to the father of a family attracted the attention of one of his lads who committed its words to memory and has been coming to me for instruction now for six months. In both these cases, other influences were also at work, but the tracts helped."

Particulars have also reached us of how our tract, "The God Who Makes the Seaweed," was greatly blessed to an old fisherwoman on the West Coast, how "The Story of Naaman" brought conviction to an old Buddhist, and how another tract was the means of saving a lady's life. Full particulars of these cases are given in the Society's report, a copy of which will be sent free to any who apply for it.

To commemorate the three hundredth anniversary of the death of Kato Kiyomasa, the great Kumamoto

benefactor, festivities were held in that city for fifty days from March 20th. These attracted large numbers of people, for distribution among whom we had the pleasure of forwarding 50 books and 44,800 tracts. The special fund received from London also enabled us to send literature for distribution at special services held in Tokushima, for giving away at the Church Missionary Society's preaching-place in Tokyo, and for use among the lepers.

Free grants are not quite so numerous as during the previous year. They include copies sent to Japanese newspapers for review; 25 books and 1,070 tracts forwarded to London for use in an exhibition there; 516 tracts given to Miss L. J. Wirick for sending to soldiers who became Christians while in hospital suffering from wounds received in the late war; 2,300 sent to Miss E. R. Gillet for use among the railway men; 7,500 given to the Salvation Army for placing in 2,500 comfort baskets which were distributed at New Year to extremely poor families either in Tokyo or Osaka; 13,000 sent to the Rev. H. R. Wansey for giving to the pilgrims at Nikko, and 5,000 distributed by the Rev. F. O. Bergstrom at special evangelistic meetings held by him at Mukojima during the cherry blossom season. All these were highly appreciated.

We trust the Lord's people may be encouraged by this brief report of what has been already accomplished, and may be stirred up to ever increasing efforts to spread about throughout the length and breadth of this land the knowledge of the truth as it is in Jesus.

GEORGE BRAITHWAITE,
(Secretary.)

BRIEF HISTORICAL REVIEW OF THE WORK OF THE TRACT SOCIETIES.*

As it is now close on thirty-six years since Tract Society work was first commenced in this country, it seems fitting that a few particulars of what has already been done should be laid before those who are interested in our work.

The American Tract Society of New York, commenced the creation of Christian literature in this country, in the year 1874. By 1880 they had formed two Tract Committees ; one in Tokyo, and the other in Osaka, and they continued to work through these two Committees until May 1st, 1891.

In the meantime the Religious Tract Society of London, had also commenced work, the Tokyo Corresponding Committee being formed in 1875.

On May 1st, 1891 the work of these three Committees was united under the Tract Societies' Committee for Japan, with the late Rev. W. J. White as agent. In 1898 it was thought better to change the designation of the Committee to the Japan Book and Tract Society, under which name the work has since that date been carried on.

The following table shows the amount of literature which the Tract Societies have been instrumental in placing in the hands of the Japanese :—

* By accident this article was misplaced. It should have been inserted under Section V. THE EDITOR.

TOTAL CIRCULATION UP TO DEC. 31ST, 1908.

	Books.	Tracts.	Cards.	Total Copies.	Value in Yen.
Rel. Tract Soc. 1876-91.....	35,818	1,063,799	577,772	1,677,389	20,927 57
American Tract Soc. North, up to 1891.....	23,491	1,257,014	33,464	1,313,969	8,300 29
American Tract Soc. South, up to 1891.....	25,973	232,510	...	258,483	3,723 50
	85,282	2,553,323	611,236	3,249,841	32,951 36
Tract Soc. Com. 1891-98.....	35,758	2,438,882	599,149	3,073,789	37,820 60
Japan Book and Tract Society 1899-1908.....	121,954	3,805,338	535,008	4,462,300	70,236 24
	242,994	8,797,543	1,745,393	10,785,930	141,008 20

Roughly speaking, it may be said that half the total circulation was effected during the first twenty-five years, and half during the last ten, since the Japan Book and Tract Society was formed. Up to nine years ago a very large portion of the circulation consisted of free grants; whereas now but few grants are made, except for special purposes, as for instance during the late war, when through the kindness of the Religious Tract Society we were enabled to distribute large numbers of tracts among the wounded Japanese soldiers. The great bulk of the circulation now consists of sales either to missionaries or Japanese, and the Society is thankful to note that the sales to the latter are increasing.

Of our books, "Martin's Evidences of Christianity," in *kunten*, heads the list, 21,750 copies having been issued. Pilgrim's Progress comes next with 16,500 copies.

Of our tracts, one, "The True God," has had a circulation of nearly 300,000; while two, "Conversation about Christ," and "A Talk about Salvation," both exceed 200,000 copies, and fifteen others are each well over the 100,000 mark. Seven tracts by Dr. Ibuka and a like number by the Rev. T. Miura have each averaged nearly 100,000. "The Two Hearts," a small tract by the Rev. W. P. Buncombe, first published about eleven years ago, has had since that time an average annual circulation of about 12,000 copies.

As to finances, the total amount received from abroad since the work was first commenced, if calculated at the present rate of exchange, is about *Yen*, 64,000 from the American Tract Society, and *Yen*, 112,000 from the Religious Tract Society; but during the past eight years we have been practically dependent on the assistance received from England.

VI.

OBITUARIES.

AMERICAN BAPTIST MISSIONARY UNION.

Rev. A. A. Bennett, D.D.

Rev. A. A. Bennett, D.D., was born in Philadelphia, April 16th, 1849. His father, Edward A. Bennett, was a Canadian by birth; his mother, of the race of the Huguenots. He took his arts course at Brown University, and his theological course at the Chicago Theological Seminary, which has since become the Divinity School of Chicago University. Before coming to Japan, he spent several years in the regular pastorate, at Holliston, Mass. September 30th, 1879, he married Mela B. Barrows, and presently set out with her for his field of labor in this country. The church at Holliston presented him, on his departure, with a gold watch, as a token of appreciation of his work as pastor. Early in November of that year Dr. and Mrs. Bennett arrived in Yokohama, and here they made their home. While pursuing the study of the language, he assisted in various ways the late Dr. Nathan Brown, who had come to Japan seven years earlier, and who was engaged in the translation of the New Testament, Dr. Bennett taking upon himself the more direct evangelistic duties of the Station. Feeling the need that some ministerial education should be provided for Japanese Christian workers, he presently opened a class for Bible study, into which he gathered four young men. One of these was the Rev. T. Kawakatsu, who makes the Japanese address at this

service. Mr. Kawakatsu also served in those early years as Dr. Bennett's interpreter. This Bible class proved to be the beginning of our theological seminary, which was established in 1884. Upon the death of Dr. Brown, the labor of completing and publishing his hymn-book, various tracts, etc., which he had begun, came to Dr. Bennett's hands, as also the work of the Mission treasury; and about the same time, through the return to America of Miss Sands, now Mrs. J. C. Brand, he was obliged to assume the oversight of the evangelistic work of the adjoining provinces, which had been under her care. What with these multiplying duties, and his work as principal and instructor in the seminary, he lived a crowded and busy life. As though this were not enough, he accepted and held for many years the pastorship of the Yokohama Baptist Church. His missionary zeal and activity took him far afield, and he labored in the Gospel from the Hokkaidō to Formosa, carrying the message of salvation to the people, and confirming the faith of the believers.

At the time of the great tidal wave in the north-eastern part of the Empire, on behalf of the foreign residents who had made large contributions for the relief of the survivors, he visited the afflicted districts, personally investigated the condition of those who had been reduced to destitution, and attended to the proper distribution of the funds. For these benevolent services he received from the Imperial Government a gold cup, which he presented to his Alma Mater, Brown University. In 1900 the University conferred on him the degree of Doctor of Divinity. In 1901, on the completion of the fifteenth year of his pastorate, the Yokohama Baptist Church celebrated the event by a great thanksgiving service, at which he was

presented with an address of appreciation, and some more substantial souvenirs of the occasion. He had frequently urged the church to call a Japanese pastor, and, on his returning to America on furlough in 1902, the church reluctantly accepted his resignation; but in token of their esteem constituted him Honorary Pastor, for so long as he might live. During his furlough he was for a time Lecturer on Missions at Colgate Theological Seminary, and also labored for the Japanese at the St. Louis Exposition. Returning to Japan in 1904, he resumed his classes in the Seminary, and the oversight of the evangelistic work in Kanagawa Prefecture. His interest in the promotion of the Yokohama Musical and Literary Society for foreign residents, and his labors on behalf of the Union Church and the American Naval Hospital, will long be remembered.

Some time ago, when there seemed danger of a rupture of the friendly relation between the United States and Japan, a considerable part of the credit of averting this calamity was due, it is believed, to Dr. Bennett's quiet but earnest efforts on behalf of peace.

As an author, he has left to us many fruits of his literary activity. Special mention should be made of his "Analysis of Romans," and his recently published work on homiletics, "The Preacher in his Relation to the Sermon."

Dr. Bennett had a family of four sons and three daughters, all of whom give evidence of more than ordinary ability. He brought up his children well. During the past summer he spent some months at Otaru, in the Hokkaidō, having the oversight of the evangelistic work there; but the change of climate did not avail to check the progress of a disease from which he had been suffering for several years, and he

returned to Yokohama seriously ill, and continued to grow more frail day by day. It became evident that the prospect of his recovery was slight, and his former students and friends determined to avail themselves of the opportunity afforded by the 25th anniversary of the founding of the Seminary to make some expression of their warm regard and appreciation of his long services on their behalf. On that occasion, October 11th, by special exertion he was able to be present during a portion of the anniversary exercises, and at their close pronounced upon us his parting benediction. Following this, a brief address of appreciation was read and a lacquer box containing a sum of money presented in token of regard. Dr. Bennett acknowledged these expressions of esteem in a few words of thanks and salutations, with tearful eyes that spoke far more than words Next morning at eleven o'clock he passed peacefully away to the Heavenly Home, being sixty years of age.

It is said that the name Bennett is derived from a Latin word akin to the English word benediction, and this is very appropriate to the nature and work of our teacher who has passed away. How fitting and pathetic it was that in a benediction he should utter his farewell words.

Mrs. Harriet E. Carpenter.

At Newton Centre, Mass., U.S.A., on Sept. 26, Mrs. Harriet E. Carpenter, for many years a self-supporting Baptist missionary in Japan, especially at Nemuro, Hokkaido.

AMERICAN BOARD'S MISSION.

Miss Mary Bryant Daniels.

Miss Mary Bryant Daniels of the American Board Mission, died at Osaka, July 8, 1909. The following sketch combines and condenses articles that appeared in *Mission News* and *The Missionary Herald.*

Miss Daniels was born in Northampton, Massachusetts, Jan. 4, 1858. She was an only child, and her father died when she was but eight years old. From her mother she early gained the two conceptions of a perfectly unselfish love exercised toward herself, and at the same time of the necessity of prompt and unquestioning obedience to authority; so that as a child she early learned to be controlled in her daily life by her Heavenly Father. She did not, however, unite with the church till she was eighteen years old.

After graduation at Smith College in 1882, she continued to live with her mother until the latter's death. She then offered her services to the American Board and came to Japan in 1889. Her first work in this country was in connection with a boys' school that had been established by the Christians of Osaka. At one time she had charge of the primary department of the Baikwa Girls' School. Her enthusiasm, her skill in inventing new methods, and the personal interest that she took in her pupils made her a successful teacher. Some of her most effective work was done in connection with Sunday schools and boys' clubs.

At the time of the Russo-Japanese War, Miss Daniels joined the Volunteer Nurses' Association, taking lessons in bandaging, etc., with the Japanese women; but practicing what she learned on members of her own household until she received a diploma. She then took her turn with Japanese nurses in meeting the transport boats that brought back the wounded soldiers, dressed their wounds, and prepared them to be sent forward to the hospitals. In this connection she formed acquaintances with many of the leading women of the city.

Her readiness to help others may be exemplified by two occurrences. When her Bible-woman's child was hopelessly sick with tuberculosis, Miss Daniels took both mother and child into her own home, caring for one and comforting the other. In the same way, when one of the Japanese teachers was dying from consumption, it was Miss Daniels' guest room which was opened for her and there she remained until the end came.—*Com.*

Mrs. Mary Jane Forbes Greene.

After forty years of work in Japan, Mrs. Greene, wife of Rev. D. C. Greene, D.D., LL.D., went to her heavenly reward April 18th, 1910, at the age of sixty-four.

Born in Charlestown, Massachusetts, Oct. 3rd, 1845, she was graduated from Mt. Holyoke Seminary in 1865, and remained there as teacher for a year. Her marriage took place July 29th, 1869, and the newly married couple were the first representa-

tives of the American Board in Japan, where they arrived Nov. 30th, 1869.

Her forty years here, as wife, mother, and missionary, reveal a life so wonderfully well rounded and even that it is difficult to select any sphere in which she did not excel. The home she made, in which five boys and three girls have grown up, would be regarded by everybody as the glory and crown of her rich life. Certain it is that this exceptional home has had a profound influence on all the succeeding homes of the large Mission to which she belonged. It naturally became the model that effected for good the early days of scores of children in her own and also other missions.

And just as naturally she became the mother of her Mission, whose tribute to her is shown not only in such words as these :—

"We, the members of the Mission of which she was the first woman to come to Japan, feel that we have lost one who, in the perfection of her home life, was a blessed example and inspiration to every succeeding home in our Mission, and was in a profound sense the mother of us all. In the making of our homes, in the education of our children, in binding our families into one delightful society, in cementing our mutual friendships, in keeping noble ideals before us, we all rise up and call her blessed."

But also in their request for permission to place in her monument a stone inscribed, "THE MOTHER OF OUR MISSION."

This large hearted mother was as well a gifted missionary. The burdens of a growing family did not prevent her from growing in the use of this difficult language, the study of which she kept up all her life, that she might the better carry on her Bible

classes and do her full part of church and social work. Mrs. Tsune Sugiyama, President of the Ladies' Benevolent Society, Bancho Church, Tokyo, well voices the common feeling in her "Appreciation":—

"The late Mrs. Greene was truly a woman of knowledge, full of sympathy and open-hearted. She never taught us by theory, but always by examples, by carrying out everything in practice, in harmony with her living faith. We therefore held her in greatest esteem as our spiritual mother, and, at the same time, our estimation of her increases more and more, when we think that she was an ideal example as a wife, as a mother, and as the hostess of the family. The many nice children—all so lovely—whom she has left behind her as her golden crown, and as a result of her great hidden power, cause us to admire her. The more we think of what she has done for us, the more we realize that no pen, no paper is elegant enough to express our gratitude toward her. To-day we all feel so lonesome without her, as though separated from our church mother."

Then beyond her home and church work. "winning and cordial in all her ways, full of social resources, alive in intellectual attainments, and rich in ceaseless manifestations of the Christ spirit," she held an honored place in many other missions, as a quotation from the South Tokyo Diocesan Magazine shows:—"She was one to whom one could give that simplest and highest title of a good woman; and there were very few of our English Church people and missionaries who had not found in her a warm-hearted friend."

The very wide influence of this beloved worker with and for Christ was manifest at the funeral:—"Among those who offered their tribute of love and esteem, either by message, flowers, or attendance at

the church and grave, were representatives of all classes of Japanese society, as well as foreign and Japanese friends from distant parts of Japan, fourteen of her own Mission among the number. Society, educational circles, and philanthropy were represented, and many lowly born came to express their affection and sorrow. The tender impressive service at the Japanese Church in Bancho was remarkable. If ever the beauty of holiness, the comfort and inspiration of the Christian faith, the unifying power of one friendly Christian life were exemplified, they were manifest that afternoon when Japanese and foreigners of varying creeds united in a service of loving tribute to the life just ended. After the Church service came the quiet journey to Aoyama, where in the presence of family and friends, were said the words of burial from the missal of the Church of England; and in the hush of that beautiful spring evening she was laid to rest."

J. H. De F.

METHODIST CHURCH OF CANADA.

The Rev. Robert Emberson.

Robert Emberson was born in Peterboro County, Ontario, Canada, in February, 1866. So that he had just completed forty-four years of life here below when the summons came to him in Toronto, about the middle of last month. These forty-four years he regarded as a preparation for the life that is life indeed, which continues from where we leave off here.

When he knew that his earthly career was soon to end he spoke to the writer of this sketch of his life about as follows: "My life has been divided into three chapters. The first chapter covers twenty-five years. It began on a farm and for nearly twenty-four years I expected that on a farm my whole life would be spent. As a young man I had high ideals of what a farmer should be and do. I determined to have the best farm in our country, and make it the most up-to-date in all particulars. I purposed to work for the progress of society and the Kingdom of God as a farmer, and I educated myself for it. Then I heard the call to another line of work, and as soon as I felt satisfied that I was not mistaken, I began to prepare for the ministry. So, at twenty-five years of age I was working at university matriculation, for I determined to be satisfied with no half and half sort of equipment. Thus ended the first chapter, but it has many precious memories and I love the farm and my old home.

The second chapter covers nineteen years, and was spent in the university until graduation, in arts, in theological study, in pastoral work in Canada, in lecture work as a representative of Victoria College Y.M.C.A., visiting the towns of eastern and central Canada, and now for nearly nine years as a missionary in Japan. This chapter is ended, of that I feel certain.

The third chapter now begins, and while the previous ones leave me memories that fill my heart with joy, I know that the third will be better, more glorious. As I look back over my life, especially the years of service in Japan, I have no regrets. I have had difficulties as others have; I have made mistakes, but I have never known one hour of discouragement, never had the blues for five minutes. Whatever I have been able to do that is good, I thank God for. My most constant and greatest feeling is one of thankfulness to God for His grace and for the abiding joy I have had in His service. I have no fears nor anxiety for the future. I was anxious for sometime about my wife and family. I have not succeeded in making the provision for them that I would like, but at last I have come to the conclusion that God can provide for them better than I, even had I been permitted to live to old age. So even on that matter I have at last been relieved of anxiety. I entrust them to God believing that He will care for them."

The above is a summary of conversations during the last months, sometimes when he was suffering and greatly fatigued with the long journey home to Canada. While in St. Luke's Hospital, Tsukiji, in December of last year, after an attempted operation, when very weak, he said, "If I were single I would

not suggest going to Canada. I came to Japan to spend my life here. I love the Japanese and I know that heaven is as near Japan as Toronto. But for the sake of my wife and little ones I feel that I ought to go. It will be better for them to go now than to go alone afterwards." So with a sense of duty to his loved ones, while still very weak and growing weaker, he determined to undertake the long trying journey in midwinter, in northern latitudes, and the hardships of that journey he bore with fortitude and patience.

To know Mr. Emberson was to esteem him, to know him well was to love him. We made his acquaintance when he was a second year student taking the arts' course in Toronto University, and his influence in the various departments of student life was much greater than is usually exerted by a student in the early years of his career. In sports, in the University Literary Society, in the College Y. M. C. A. he was a general favorite. He was fond of a joke, but enjoyed one on himself as well as one on others. There was nothing low or mean or unkind in his life. Only the things that were pure and true and worthy, of good report and lovely had any value for him. He was always charitable with the opinions of others and considerate of the convenience and prejudices of others. He had a warm sympathetic Irish heart. Hence the personal charm which attracted so many Japanese to him.

He arrived in Japan early in Sept., 1900, and was stationed in Shizuoka, where he spent his first term of seven years. And again less than two years, after a year's furlough in Canada. The hostel for young men, operated during the Russo-Japanese War and for months after, and the orphanage called the "Shizuoka Home," toward the maintenance of which

several hundred Japanese in that city are monthly contributors, are some of the evidences of his work. He had a wonderful faculty of finding openings for Christian work and of making his work spiritually effective. By means of his Bible class in the barracks and various other means, he enabled many to get a loftier, larger outlook of life and led many to Christ. The words of one, not a member of the same Mission, help to explain the wonderful influence that Mr. Emberson exerted upon all classes in Shizuoka. These words are in a letter written after the word of his death came to Japan. "He was a lovely character, a man of transparent sincerity, a worthy representative of the church which gave George Cochran and Davidson Macdonald to Japan."

On the homeward journey he often thought of and spoke about the orphanage and the people of Shizuoka. His heart was in Shizuoka and he said that it was wonderful how God was speaking to the leading men of Shizuoka through the orphans there. "It is the old story, through suffering, through the suffering of God's own little children He makes Himself known to those who would do His will. I believe that many will come to know God through that orphanage," he said. When he reached Toronto and I called to say "Good bye" before returning to Japan, Mr. Shore was with me, and we told him that it had been decided to purchase the new lot for the orphanage which he had recommended last summer, he said, "Thank God. I have nothing more to ask. I can now depart in peace." He then mentioned many friends in Shizuoka by name and added, "The members of the Mission have been very kind. I shall be gone about the time that you arrive in Japan, and I will be waiting for you and the others when you have

completed the journey of life, and help to give you all a royal welcome up yonder."

If I were to sum up I would begin by saying that he was a loyal, enthusiastic Methodist, but he was much more. As a child of God he was ready to receive all who loved the Lord Jesus as his sisters and brothers. But his views took him farther than that, as a member of the race for whom Christ died, he recognized all men as his brethren and it was the burning desire of his heart that all should know that same Jesus to whom he was so devoted. He was willing to grant that others might do the Master's will and receive an abundant entrance into the everlasting Kingdom at last, though in some different denomination now. Sympathetic, broad-minded, tolerant, yet he never found the rules and standards of Methodism to be in any sense too narrow or confined for his faith or conduct. He was a deep thinker and took a real delight in a wide range of reading from philosophy to choice fiction, but he was so eminently an active man, a man who brought things to pass, that he left himself much less time for research than he desired. He felt that many things could wait for solution till some of the world's work was done. Perhaps from his Irish ancestors he inherited that enthusiasm which made his religion so real, so intense. Conscious, present, personal, full salvation from sin was the Gospel which he lived and preached. In prayer he took pleasure. He believed in it. Prayer to him was more than contemplation, it was communion with God. Making known his need and receiving from His Father in Heaven. Who will say that his effectiveness in service was not an outcome of this? Never being disposed to worry about things that he could not help, having good judgement,

and business ability above the average, he was able to accomplish much more than ordinary men and do it with ease. So his burdens accumulated, but in the midst of it all, while still in the prime of life and the full vigor of manhood, the chariot of the Lord met him and he was relieved of his burdens; and before we could well take in the meaning of it all he had gone to his Father's house of many mansions. Cancer of the liver, a disease before which medical science still stands dumb and helpless, in a few short months brought him down and ended his earthly career. But "The memory of the just is blessed." (Prov. x: 7.) I believe that it is God's plan that goodness shall continue and that evil shall perish. So I believe that Brother Emberson's faithful, energetic, loving service, and his bold, strong uprightness will reproduce and benefit and uplift and inspire the children of this and future generations. His influence and work cannot perish while God lives and sits upon the throne.

D. NORMAN.

THE REVEREND ALEXANDER SUTHERLAND, D.D.

At Toronto, Canada, Rev. Alexander Sutherland, D.D., Foreign Secretary of the Missionary Society of the Methodist Church of Canada (By cable).—*Japan Mail*, July 16th.

METHODIST EPISCOPAL CHURCH.
(NORTH.)

Mrs. Flora Best Harris.

Mrs. Flora Best Harris was born at Meadville, Pa., Feb. 22nd, 1850, and closed her earthly pilgrimage at Aoyama Gakuin, Tokyo, at 9.25 o'clock, Wednesday Evening, Sept. 7th, 1909.

She was the daughter of David and Elizabeth Best, and received a liberal education in the schools of her native place, finally graduating at Irving Female College, Pittsburg, Pa., in 1871, as valedictorian of her class. Allegheny College later conferred upon her the degree of Master of Arts.

On Oct. 23rd, 1873, she was united in marriage with Merriman Colbert Harris, who had but recently graduated from Allegheny College, and who had the previous March, been appointed one of the charter members of the Japan Mission of the Methodist Episcopal Church.

Arriving in Japan Dec. 14th of the same year, Mrs. Harris found herself appointed with her husband to reside in Hakodate, there to assist in founding the first Protestant missionary work in all that northland. Here she soon became acquainted with the people, and gathered about her the young people, so beginning the laying of the foundations for the present *Iai Jo Gakko* at that place. She is remembered affec-

tionately by numerous students of the Sapporo Agricultural College, from whom, in later years, thoughtful messages have repeatedly come, and some of whom are with us to-day.

Mrs. Harris was never a strong woman physically, and was, for health reasons, compelled to return to the home land in 1877. On Dec. 21st of that year, a little daughter was given them, but on Oct. 17th following, while returning to Japan, little Florence died at sea, and her grave is to be found in the beautiful cemetery on the Bluff at Yokohama.

From this date onward Mr. and Mrs. Harris resided in Tokyo, until again, her health failing, she returned to America, though her husband remained longer on the field, since which date she had not been in Japan till coming to join Bishop Harris in the fall of 1905.

But her heart has never left Japan. All through the years of suffering she read and studied, dreamed and wrote of Japan. Her poetical and esthetic tastes made it possible, even in retirement, to accomplish much, and the productions of her pen and brain are neither few nor unworthy. Her first published poem appeared in the "Ladies' Repository," published in Cincinnatti. She also wrote for the New York "Independent," and for various magazines and church papers. "The *Tosa Nikki*" was published in 1891; "Songs of War Time" appeared during the recent war. At the request of the author, Mr. Sakon, she wrote her last poem, a dedication of his translation of the Psalms, about to be published. Since her departure, there has been found among her papers the MS. of a portion of a prize story, which she had written recently when at Nikko.

In literary work, Mrs. Harris will be best known

by the sweet hymns she has left us, two of which appear on the programme of this funeral day.

She was an intelligent and very earnest member of the Red Cross Society, and at the time of the famine in north-central Japan, wrote a letter to the Red Cross Society of the United States, suggesting that an appeal be made to the people there for the relief of the suffering in Japan. That letter was brought to the attention of President Roosevelt, and is said to have influenced him to make his appeal to the nation.

Mrs. Harris' greatest work is probably that of mother to the young Japanese who have visited America. As a Japanese brother has said to me, "That was the source of her power." Young men, deprived of home influences and in a strange land, came to her for counsel as to a mother, and she did not betray their trust, but in a quiet and genuinely sympathetic way entered into their life problems and put new force into their good resolves. Scores of young men now rise up to tell of help received from her, which held them to the church and to useful lives. And the songs she taught us to sing she will now sing, as she said, in that "home that is wondrous fair." With her it will still and forever be,

"Oh! the new, new song."

D.S.S.

METHODIST EPISCOPAL CHURCH (SOUTH.)

Bishop Seth Ward.

A memorial service for the late Bishop Seth Ward, D.D., was held at the Kobe Methodist Church at 4 o'clock, Sept. 23, 1909. The congregation was so large that the building was more than filled, many having to remain outside, and the gathering was a very representative one, all the missions in Kobe and some of the missionary bodies at Osaka being represented, while among those present were Bishop and Mrs. Foss and Mr. Scidmore, the American Consul at Kobe. Among the mourners was Bishop Harris, who came by fast train from Nikko in order to attend the ceremony, his presence being much appreciated by the Japanese and foreigners alike. Dr. K. Usaki, Editor of the *Gokyo*, was also present, having come from Tokyo as the representative of Bishop Honda. The service throughout, it may be mentioned, was a most appropriate blending of Japanese and English and proved in the highest degree impressive. The Rev. J. T. Meyers, who presided, read the Introductory Ritual, which was followed by the hymn, "Forever with the Lord," in English, and the reading of the 90th Psalm and passages from the 1st Epistle to the Corinthians by the Rev. M. Hori and the Rev. T. W. B. Demaree. After prayer by the Rev. B. W. Waters, the hymn,

"How Firm a Foundation," was read by the Rev. G. Yoshioka, President of the Kwansei Gakuin, and addresses were then delivered by the Rev. S. E. Hager, the Rev. M. Matsumoto, Bishop M. C. Harris, of the Methodist Episcopal Church, North, the Rev. T. H. Haden, the Rev. Dr. J. C. C. Newton, of the Kwansei Gakuin, and the Rev. Dr. Usaki, who spoke on behalf of Bishop Honda and the Japanese Methodist Church. The service concluded with the hymn, "Servant of God, Well Done," in English, and a benediction by Bishop Harris. The pall-bearers were:—Messrs W. K. Matthews, W. R. Weakley, C. B. Moseley, W. A. Davis, S. A. Stewart, F. Kugimiya, N. Yanagihara, M. Akazawa, and H. Yoshizaki.

The whole service was remarkable for the great depth of feeling which rested upon the assembly, and at times those present were unable to conceal their emotion. When one of the speakers told about the tender devotion of the Japanese woman nurse to the Bishop during his illness, and related that she begged to be permitted to keep vigil round the Bishop's coffin during the whole night, adding that singing was heard from the room of death in the late hours, many eyes filled with tears. The addresses delivered by Dr. Usaki and by Professor Matsumoto, of the Kwansei Gakuin, were both warmly appreciative of the deceased Bishop's profound interest in Japan and the Eastern nations. Bishop Harris, who spoke by request, delivered a brief but most touching eulogy of the dead Bishop, and much comfort was given by his sympathetic words. The Rev. Thomas H. Haden gave an impressive account of his conversations with Bishop Ward during the latter's last illness. In the course of his address, he said that the Bishop's

politeness, gentleness, and appreciation of every kindness, were unfailing to the last, often finding involuntary expression, even when his thought was most incoherent. In this connection, Mr. Haden quoted Bishop Ward as saying only a few days ago: —"The Japanese nurses, the Japanese people, and every man, woman and child have been as kind as could be. In this sickness in Japan, I have not been conscious of one moment's neglect. On the other hand, I have noticed how kind all have been." The Rev. J. C. C. Newton, in "An Appreciation with Lessons," paid an eloquent tribute to the deceased Bishop's character and abilities. Bishop Ward, he said in the course of his address, was born into the world with rare gifts, and his life-motives and ambitions soon merged into lofty ideals, a high purpose, and noble achievement. The Bishop's mental characteristics were lucidity, unity, organisation, and a remarkable wideness in the reach of his thought. He was also a great preacher, and a marked feature of his character was constant, unfailing courtesy under the most distressing and trying circumstances. His prompt and spontaneous appreciation of the slightest thing done for his comfort showed the ingrained spirit of the Christian gentleman that never failed him. Still another characteristic was his supreme devotion to duty. For many months the Bishop had felt that something was wrong with his health, but when the call came for him to go again to Japan, he obeyed it in consonance with the habit of his life and laid down his life in devotion to duty.—*Kobe Herald.*

AMERICAN EPISCOPAL CHURCH.

On Friday, 20th August, 1909, at 3 a.m., Susan Mary Schereschewsky, widow of the late Right Rev. Bishop Schereschewsky, D.D., aged 73.

Entered into rest in her 91st year, on Friday, April 22nd, 1910, Mrs. B. P. B. Cole., widow of the Rev'd Dr. Cole, for thirty-five years President of Nashota Theological Seminary, Wisconsin, U.S.A., and mother of Mrs. Wallace and Mrs. McKim, of Tokyo.

THE CHURCH OF ENGLAND.

The Rt. Rev. William Awdry, D.D. late Bishop of South Tokyo.

After a long and trying illness Bishop Awdry passed to his rest on January 4th, 1910. He had resigned his post as Bishop of South Tokyo in November 1908. His closing days were spent in Winchester, a place with which he had long been closely associated.

The Bishop was born in 1842. His father was Sir John Awdry. Educated at Winchester and Balliol College, Oxford, he passed out of Oxford with almost the highest honors attainable. He also rowed in the University Eight. In 1866 he was ordained Deacon, and Priest in the following year. He was successively Second Master of Winchester College (1868-72), Headmaster of S. John's College, Hurst.

pierpoint (1873-79), and Principal of Chichester Theological College (1879-86). In 1886 he became Vicar of Amport in Hampshire, and in 1895 was consecrated Bishop Suffragan of Southampton. In 1896 he came to Japan as Bishop in the Nippon Seikokwai of the Diocess of Osaka. On Bishop Bickersteth's death in 1898, he succeeded him as Bishop of the Diocese of South Tokyo.

We take the following appreciation of the late Bishop from the *South Tokyo Diocesan Magazine* for March, 1910. The writer is the Right Rev. Bishop Cecil, the present occupant of the see of South Tokyo.

"At last it is over—the gallant long year and a half's battle with suffering and unremitting discomfort, and the ever thickening assaults of sharpest pain. And they have never prevailed to break his spirit or succeeded in quenching his human smile and his masculine, self-forgetting interest in the great or little things we cared for in this sunny land of life. The true Christian sportsman,—who must needs stay to watch the cricket at Lords, three days after his mortal sentence, and on the way to his possibly fatal operation!—he has carried his bat to the end of the cruel bowling, and gone up to the great Captain for the only "Well done" he ever cared for; and the match is gloriously won, and we who have seen glimpses of the play can never forget.

"So we think first of the personal achievement, and the last and freshest vision we have had of the glory of Christ in him. Then we remember that it was our Father in God, the Bishop so lately of this mission of ours, and try to gather up what his life and work taught us in the days before the last conflict began, when he was the tall unbent man, whose University oars hung in the Lavington Manor at home; the

wise scholar, who had left one post of honor after another, each time for something less attractive. The ground where he walked is thick with traces of personal kindnesses and generous thought for others, and the atmosphere might tell one who had not known him that a holy and gentle man had passed this way. An English bishop has said that a man cannot do his duty (presumably in England) as a bishop without making on the average an enemy a day. No one seems to question that Bishop Awdry did his duty here, but where are the enemies?

"It did not fall to him to lay the lines of the Seikokwai: that had been so well done by Bishop Bickersteth that it did not needs to be done again. Neither did it fall to him to lead a great movement of the Church.

"For one thing, the period of his episcopate fell on a time of spiritual arrest, and of distracting history. Moreover, the bishop who "leads" the Japanese will be Japanese himself. What foreign bishop ever "led" the Church of France or of England? The inspiring prophet or teacher may come over the seas; North Indian warriors may find themselves at their best under the leadership of a white man born to lead; but for this island race, whose language no foreigner, probably, has ever so mastered as to be less than a foreigner when he speaks, the inspired leader must come, in God's time, of the soil. So far as one who was not then in the country can judge wherein, in things beyond mere administration, the Bishop's distinctive contribution lay, it was in the consolidation of unity by belonging to all and legislating for comprehension. This he did as one who believed that the Nippon Seikokwai would at no distant date make its own selection and development, and might

meanwhile learn of all sources. And unity has been a condition of growth. Often to comment of disappointment older missionaries will say, "Yes, but if you had known the Sei Kokwai fifteen years ago—!"

"The fact that Bishop Awdry built his house (a wooden one) for the convenience of a Japanese successor is only one illustration of his hope and optimism. Certainly he had ideals, yes and dreams: and the men of ideals are apt to be impatient; we allow it to them as almost a necessity. But he was patience itself, and no chimerical projects dissipated his force as a builder up of the Church's spiritual life.

"His analysis of men and things was acute. He had no mind to flatter the Japan he loved to praise; and he won his place, not for all his beautiful face by cheap smiling, but by unmistakeable deeds.

"And he had outlook. The coming Theological College when we see it, whatever its future, will be his monument; the only fear is that its realisation will be smaller in scope than his bold dreams and outlines sketched it.

"You in Japan for whom he spent his last twelve years, and I who was first assigned to Japan to do his minor work for him and to learn my lessons of him, have to do as best we can without him,—but not without his memory, and not (we like to think) without his prayers. "Eternal rest grant him, good Lord; and light perpetual shine upon him." We who are learners in this East as well as teachers, are not likely to forget the remembrance due to our spiritual fathers when they have passed awhile beyond our sight.

THE MISSION OF THE REFORMED CHURCH IN AMERICA.

Mrs. Mary Eddy (Kidder) Miller.

Mrs. Miller was born in Wardsboro, Windam County, Vermont, near the foot of the Green Mountains, and was brought up in the Congregational Church, of which her parents and grand-parents were members. Three of her uncles were Congregational ministers and a fourth uncle was a rector in the Episcopal Church.

Her principal playmate in childhood was one of her brothers and in her out-of-door life with him she laid the foundation of that robust health which rarely failed her until a few years before her death. And this physical health was the fitting accompaniment of a healthy and vigorous mind.

Some years she spent in teaching, during two of which she was associated with Dr. and Mrs. S. R. Brown, just prior to their coming to Japan in 1859,

In 1869, again in association with Dr. and Mrs. S. R. Brown, she came to Japan as a missionary of the Reformed Church in America, the first unmarried lady to receive a commission from any Protestant missionary society for service in this country.

Soon after the arrival of these missionaries they set out on their journey to Niigata where Dr. Brown had received an appointment as teacher in a newly established government school.

This journey is of historic interest. Probably no foreign ladies had ever travelled so far in the interior before. While the so-called Restoration had taken place the previous year, society still kept up its feudal aspect and furnished the travellers a standard by which to measure the progress of later years.

Miss Kidder's first year was spent in Niigata, where her time was largely given to the study of the language. In July of the following year she returned to Yokohama and began teaching a class of four girls, who had been under Mrs. J. C. Hepburn's care. Other girls soon joined this class and during the second year the school was removed to a house at Iseyama—the official part of the town. The place was secured through the kindness of Mr. Oye, the Governor, who was interested in this novel scheme of trying to educate the women and girls of Japan. Because of the help of this liberal, broad minded man, Miss Kidder was enabled to reach many women.

Her daily life was an object lesson. As she passed back and forth to her school, she was so punctual that several merchants regulated their time pieces by her appearance each morning. One man was so impressed by this trait of character, that he began to inquire about Christianity and was led to become a Christian.

Miss Kidder soon realized that a lasting impression could not be made on the mind and character of her pupils in the few hours of contact in the school room only; and still more, the refining and Christianizing influences of a true home life, could be only dimly portrayed in a day school. Convinced of this, she urged strongly upon the church at home, the great importance of establishing a boarding school. This hope was long deferred, but at last her faith was re-

warded. Land was obtained on the Bluff in Yokohama, suitable buildings for a home and boarding school were erected, and on the first of June, 1875, the Ferris Seminary was opened with appropriate dedicatory services. This was a red letter day for her who had nursed and cared for the school in its infancy. She fully believed what an ex-daimyo once said to a Christian minister, "Your preaching and schools for boys are good, but if you have the welfare of our country at heart, you will educate our women."

Miss Kidder was married to Rev. E. R. Miller, July 10th, 1873, but continued her interest in this work for the daughters of Japan. Mr. Miller joined the Reformed Church Mission in 1875, and together they carried on the school until their return to America in 1879. To them belong great patience and great credit; they builded well and their work abides.

In 1881 Mr. and Mrs. Miller returned to Japan and took up their residence in Tokyo Here new fields of labor opened up and Mrs. Miller entered them with the same zeal that had characterized her school work. She organized meetings and Bible classes for the women of the different churches, visited them in their homes and in many ways endeavored to arouse in them a desire to make something of their lives, while yet keeping their gentle and retiring manners.

At this time Mrs. Miller renewed her interest in Sunday schools and gave much of her time to building up schools in connection with various churches in Tokyo.

Her life in Tokyo was interrupted by the call to Morioka in 1888, and for fourteen years, Mr. and Mrs. Miller made that city their home and field of labor. Here, too, Mrs. Miller taught the women in

meetings and Bible classes and the children in Sunday schools. She also found time to visit and teach in Hanamaki and Ichinoseki. Once while on a visit to Morioka, it was my privilege to attend the regular Thursday afternoon Bible class and prayer-meeting for women, which was held at her home, and I remember being strongly impressed with the thoroughness of her preparation and the careful attention given to detail in arranging the meeting and her earnest desire to make every woman who came, comfortable and happy.

In 1902 they returned to Tokyo, which continued to be her home as long as she lived.

The principal and crowning work of Mrs. Miller's life has been the editing of the "Yorokobi no Otodzure" (Glad Tidings) for twenty-nine years. It came into her care in 1882, and she has had charge of it ever since. The Rev. T. Miura, as Japanese assistant, has been connected with the paper since its beginning in 1878, and has proved an invaluable helper. "In 1882, the issue was 1,000 copies. That number has steadily increased, until at the present time the issue is 3,344 copies for the larger paper and 3,440 for the little paper. This children's edition began as a leaflet without a name in 1885, and was published as a supplement to the Glad Tidings. Later, in 1893, the name "Chiisaki Otodzure" (Little Tidings) was given to this sheet of four pages." The language is very simple and delights the hearts of the children. From the year 1894, both papers have been published fortnightly, thus making a monthly issue of nearly 14,000 or about 160,000 a year. No other Christian paper has so large a circulation. Being undenominational, it is used by Christian teachers every where. Both papers have been and still are a great boon in

Christian homes and in schools. Though intended for the young, it finds its way into hospitals, non-Christian homes, into railway carriages and soldiers' barracks. In fact, one can find copies every where throughout the country. "There are now in Japan a number of religious magazines and papers, but none which quite fills the place of the Glad Tidings."

With wonderful courage and strength of character, even in the last few months of her life, though laid aside by illness, she still continued to work, and prepared the Glad Tidings to the end of the year.

I have been told by one who knew her most intimately that her dominant characteristic was obedience to a sense of duty. How clearly this has been portrayed throughout her whole life work, and how greatly God has honored her courageous obedience to duty and blessed the work she endeavored to do in His name!

We look back at the School founded by her so many years ago and think of the scores of young women who have been led to Christ and have gone forth, carrying the news of salvation to perishing souls. As teachers, wives and mothers, many have been and are beautiful in their Christian lives. We think of the homes made brighter and better because of her influence and teaching; of the children who will never forget the story of the cross and the Christian hymns they learned to sing in her Sunday schools. We think also of the thousands who have read much that is best and sweetest in Christian literature, through the pages of the *Yorokobi no Otodzure*, and we realize that all this has been wrought through the influence of the pure and blameless life of a true child of God, who was ever obedient unto duty.

A friend has said of Mrs. Miller that she was

especially skilled in the art of friendship, always loyal to her old friends and ever gathering new friends about her.

Her work was quiet and unobtrusive. Quietly she went about doing good. During her prolonged and painful illness, her interest in others and their labors and successes never failed.

Since the late Mrs. J. C. Hepburn left Japan, Mrs. Miller had been the senior of the lady missionaries in Japan. Mrs. Greene whose obituary appears on another page and who stood next to her in point of seniority in mission service, arrived in Japan in November of the same year, 1869. Almost from the beginning they were thrown much together and maintained to the end a warm and intimate friendship. They passed on to the eternal home within two months of one another.

Mrs. Miller has left behind her a rarely large circle which misses her unfailing sympathy and the inspiration of her constant courage and unwavering optimism. St. Paul's farewell to Timothy would be a fitting description of her closing weeks of suffering: "I am already being offered and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that love his appearing."

Condensed with additions from
THE JAPAN EVANGELIST.

Mrs. H. A. Poole.

It is with deep regret that we announce the death of Mrs. H. A. Poole, younger daughter of Rev. J. C. and Mrs. Ballagh, (Pres.) of Tokyo. The deceased lady, who was only twenty years of age, and had been married as recently as December last, was taken ill at Koshiba on the 29th of August, 1909, when she complained of severe pains in the head. On September 7th she became unconscious, and, though rallying slightly at times, became gradually worse, passing peacefully away on the 9th, at 2.20 a.m. The cause of death was diagnosed as meningitis.

The deceased lady, who will be greatly missed in Yokohama and Tokyo social and musical circles, was an accomplished pianist, and it is particularly sad that she should have been cut off on the threshold of her married life. The heartfelt sympathy of the community will be extended to her bereaved husband and relations.—*Japan Mail.*

PRINCE ITO.

By Bishop M. C. Harris.

My first word is sympathy for the bereaved. The Emperor of Japan, deprived of the services of this loyal servant, which cover a period of forty years or more, will receive the condolences of all his subjects, and of the world at large. The Korean Emperor and Crown Prince, conscious of their great loss, are also plunged in grief. Who can withhold from Japan condolence, when this "Grand Old Man," ripe in years, but vigorous and more active than in his earlier life, and at such a time as this, is taken from her? Also for the Korean people who have lost a friend who loved them as he did his own people, and, though relieved of direct responsibility, was untiring in labors for their welfare. And especially to his widow and family, may God grant consolation.

For the missions in Korea, (Catholic and Protestant alike of all countries), who learned to love and trust him, and now shed grateful tears for all he did for them and the native Christians, as well as the Korean people. Indeed, who is not bereaved at this hour? He was a world-statesman, and, while he sought first the welfare of Japan, he was burdened for the Far East, Asia, and the whole world. In breadth of sympathy, knowledge of world conditions and a desire for the peace and happiness of mankind, he stood almost alone. Where is there a statesman who has travelled so extensively and studied so profoundly all

civilizations through the past forty years as our beloved and lamented Prince?

Again we admire the Prince for his refreshing frankness linked with sincerity. By some he was considered indiscreet, and, indeed, if measured by the old standards, this might be true, but he never betrayed his country, or any other country. He early accepted the highest principles and ideals of the East and West, and fearlessly professed them and sought their realisation.

Speaking of the early days of Meiji and the principle which guided the leaders of those days, among whom he was prominent, he said: "We determined that in all things we would be true to the principle of righteousness." To me it seems there was incarnated in the Prince the highest and best of the Orient and Occident, and he lived to see these fulfilled in a large measure.

I must add one more word of gratitude. Prince Ito was the father of the Constitution, and this will perhaps be his chief monument and title to fame. In company with Dr. Timothy Richard of China, I visited the Prince who was then occupying the palace at Omori, which the Emperor had graciously bestowed upon him in memory of his meritorious work for the Constitution. After the cordial interview so kindly given us, the Prince conducted us to the hall where the Commission sat during two years in the presence of His Majesty and considered the great instrument, article by article. He said:—"The great explosion took place when the article bearing on religious liberty and the separation of religion and the state, making the former a private and personal matter, was under consideration. There was even violent opposition by the conservative members.

Finally, I was commanded to speak, after which His Majesty, who is free from all prejudice and different from other men, gave His approval, and then all was settled." The carrying into effect of this article occasioned not a little difficulty and a vast amount of labor, but the Prince was first in his efforts to accomplish this, and now for many years in the Empire of Japan, religion has been free and fully protected and encouraged without partiality; but best of all, Shintoists, Buddhists, Christians, Confucianists, live harmoniously and co-operate on many lines for the good of the nation.

Many others have labored with him and share in the glory achieved, but he was ever the intrepid leader and never lost heart. The Christian missionaries in Japan, for years past, have been entirely free from any embarrassments and have no requests to make for additional privileges, but feel unbounded gratitude for all the favors conferred and the almost unexampled privileges which they themselves enjoy. For these favors they believe they are chiefly indebted to Prince Ito.

Now our great and good friend, the beloved Prince, is no more, and we grieve and cannot be consoled. Around the Prince's bier let us all gather and mingle our tears and consecrate ourselves to God for the realisation of the high aims which to the last he gave his life to fulfill. Peace to his memory.

In conclusion let us thank God that the cherished and well matured plans of the Prince for the regeneration and happiness of the Korean people are to be sacredly carried out by the authorities.

May the day be near when the Prince's dream of a united, progressive, and peaceful Far East may be fulfilled.—*Kokumin Shimbun.*

APPENDIX TO PART SECOND.

I.

NINTH GENERAL MEETING OF THE STANDING COMMITTEE OF CO-OPERATING CHRISTIAN MISSIONS IN JAPAN.

The ninth general meeting of the Standing Committee of Co-operating Christian Missions in Japan was held in the parlors of the Young Men's Christian Association, in Kanda, Tokyo, on January 5th, 1910, beginning at 10 o'clock, A.M. Thirty-one representatives from 19 different Missions being present (see appended list).

The meeting was opened with devotional exercises conducted by Rev. S. J. Umbreit. Prayers were offered by Bishop M. C. Harris, D.D., Rev. W. P. Buncombe, Rev. S. L. Gulick, D.D., and Rev. Gilbert Bowles.

After these exercises the chairman, Rev. A. T. Howard, D.D., delivered a suggestive address, his subject being: "What use shall the Church make of her previous successes?" The meeting was then declared open for the transaction of business.

The secretary called the roll and then reported that the minutes of the last annual meeting had been duly printed, supplied to members and published, as

heretofore, after approval by the executive committee; that one new body, composed of the Lutheran Missions, had connected itself formally with the Standing Committee and appointed Rev. C. L. Brown, D.D., as its representative, a corresponding member; that the following other changes had taken place in the list of members, namely, Rev. W. P. Buncombe, of the Church Missionary Society, in place of Rev. A. Lea; Rev. E. Ryerson, of the Missionary Society of the Church of England in Canada, in place of Rev. C. H. Shortt; Rev. A. D. Berry, of the Methodist Episcopal Mission, in place of Rev. C. Bishop; Rev. D. Thompson, D.D., of the Presbyterian East Japan Mission, in place of Rev. T. M. MacNair; Rev. D. A. Murray, D.D., and Rev. W. T. Hereford, of the Presbyterian West Japan Mission, in place of Rev. J. G. Dunlop and Rev. J. B. Hail, D.D.; Rev. W. C. Buchanan, of the Southern Presbyterian Mission, in place of Rev. W. B. McIlwaine; and Rev. D. B. Schneder, D.D., of the German Reformed Mission, in place of Rev. H. K. Miller.

The secretary also reported that notice had been received from the Presbyterian West Japan Mission of willingness to increase its contribution to the standing sub-committee on Christian literature from ten to twenty yen for each of its two members; and further that a communication had come from the Mission of the American Christian Convention strongly urging that the Constitution of the Standing Committee be so changed as to allow full membership connection for all Missions desiring it, irrespective of their size.

The report of the treasurer was then rendered by Dr. M. N. Wyckoff, as follows:—

Cr.

By balance from last report:	General	148.04
	Special	245.31
„ Pro rata membership assessment		425.00
„ Donations on account of publication of Christian literature		120.00
„ Assessments for expense of Semi-Centennial Conference		355.00
Total		1,293.35

Dr.

To Traveling expenses of members in attendance at the annual meeting in January, 1909, including lunch	213.14
„ Rent of meeting place	15.00
„ Printing and editorial expenses	12.80
„ Literature Committee	22.95
„ Treasurer of Semi-Centennial Conference	500.00
„ Printing and mailing Week of Prayer Circulars ...	13.25
„ Balance in hand	516.21
Total	1,293.35

The report was referred to an auditing committee appointed by the chair, and consisting of Rev. R. A. Thomson and W. T. Hereford.

Rev. S. L. Gulick, D.D., chairman of the committee on Christian literature then reported for that committee. He stated that owing to inability to secure proper Japanese assistance the reports of the committee in the Japan Evangelist had been temporarily discontinued. He called attention to the letter and the proposal for the organization of a permanent committee for the preparation of Japanese Christian literature which the committee on Christian literature had sent out to each of the co-operating Missions, and said that favorable replies had been received from 14 Missions; five Missions had not yet given definite answers; and the other Missions did

not favor the proposal. The report closed with the following recommendations:

I. That the incoming committee on Christian literature be instructed to continue correspondence with those Missions which have not thus far accepted the proposal.

II. In case further replies approving the plan shall bring the total membership of the approving Missions up to 400, the committee shall then prepare and forward to each of the co-operating Christian Missions copies of a printed letter addressed to the supporting Boards or Societies. These, the Missions will be asked to forward to the proper officers in England and America, accompanying the same with their own explanations and opinions. The proposed letter shall state the situation, the needs and the plan of organization; and shall ask each Board or Society for its approval or disapproval. In case of approval a request shall be made for an annual grant for the work at the rate of $5.00 (or £1) per missionary (including wives of missionaries and single ladies) in its Japan Mission. The pledge, however, shall be conditioned on a similar approval by other Boards and Societies, becoming effective only when the total grants pledged shall amount to $2,000 (or £400) per annum, which is the minimum amount on which the proposed plan can be hopefully undertaken.

III. When the Standing Committee shall have received notice from the co-operating Missions of the approval and pledges of the supporting Boards or Societies it shall then proceed to organize the permanent Christian Literature Committee according to the proposed plan.

IV. When the permanent Christian Literature Committee shall have been established, one of its first duties shall be to elect one or more foreign missionaries and Japanese Christians to undertake the actual literary work. In the case of the foreigners selected the Standing Committee would earnestly request the Mission and the supporting Board or Society involved by such a selection to allow the appointee to devote his entire time to the work, his salary and allowance being continued as before. The report was adopted.

On motion the chair appointed a committee, consisting of Revs. D. A. Murray, D.D., A. D. Berry, and D. B. Schneder, D.D., to consider and report upon the suggestions contained in the chairman's address.

After the appointment of Prof. E. W. Clement, Rev. H. H. Coates, D.D., Rev. G. Binford and Dr. M. N. Wyckoff as a committee on nominations the benediction was pronounced by Rev. C. L. Brown, D.D., and a recess was taken till 2 P.M.

On re-assembling the secretary presented the following as the report of the executive committee :—

The executive committee has held but two meetings during the year—one in April and one in October. At the April meeting Rev. E. R. Miller was chosen to act as foreign chairman of the Jubilee Conference, and Drs. J. C. Davison, A. T. Howard, the late A. A. Bennett and others, as vice-chairmen. At the October meeting Dr. D. C. Greene was elected editor of the Christian Movement for the current year, with Mr. G. M. Fisher as associate ; and it was decided to recommend that the Christian Movement in its next issue be made the medium of publication, in English, of the

results of the Jubilee Conference. Also, Dr. M. N. Wyckoff was elected secretary of the Standing Committee to fill out the unexpired term of Rev. T. M. MacNair. Rev. A. Pieters having resigned from the sub-committee of Christian literature, Rev. A. D. Hail, D.D., was chosen to fill the place. It was later decided by correspondence to call the annual meeting for January 5th, 1910. The report was adopted.

Rev. E. R. Miller, chairman of the committee on co-operative evangelistic work reported verbally, in substance as follows :—

There has been no co-operative work directly under the auspices of the committee, but following the Jubilee Conference there was much such work done in several parts of Japan.

Rev. E. H. Van Dyke, chairman of the committee on speakers from abroad, gave the following report :—

Your sub-committee on speakers from abroad beg leave to report that during the year we have had the pleasant task, with the cordial help and co-operation of others, of assisting in arranging for lectures and addresses by the following distinguished visitors: Prof. Jay G. Rodger, Ph.D., Hon. Charles W. Fairbanks, ex-Vice President of the U.S.A., Rev. Arthur H. Smith, D.D., Bishop Ingham, and the Chapman-Alexander party.

Correspondence has been opened with Rev. Francis E. Clark, D.D., LL.D., just arrived in Japan, in the hope of securing his consent to give a number of addresses in important centers. It might be of interest to state also that a letter has been written to ex-President Roosevelt requesting that he allow your committee to arrange for a series of lectures and addresses during his stay in Japan, in the event of his

return from Africa via Europe and Asia, as now rumored. The report was adopted.

No other members of the committee on eleemosynary work were present, but Miss Strout gave a report of work done by the Woman's Christian Temperance Union, as follows:—

It is, I feel, a great privilege to have this opportunity of presenting the work of the Woman's Christian Temperance Union of Japan, and I am most grateful to this committee, whose courtesy makes this report possible.

The past year has been one of achievement along temperance lines, as was clearly shown in our conventions last summer, both national and foreign. The national convention must have made a deep impression upon all who were present, not only by the business-like way in which it was conducted; not only by the spirit of deep earnestness and enthusiasm which prevailed, but also by the superior intelligence of the women who came as delegates.

We are glad to report quite a large increase in membership; seven new unions among the women having been formed, making altogether a gain of 400 members for the woman's work; four new "Y's" with a gain of 200 members; and twenty new children's organizations showing an increase of perhaps two thousand members, making a grand total of 2,600 new members.

The special scientific temperance work which I began soon after my arrival in Japan, has been most successfully pushed, through the combined efforts of the national and foreign superintendents. Among the attractions at the national convention was a reception given to the teachers of Kobe, which was attended

by at least two hundred and fifty six educators, nearly all being men. During my recent trip to Osaka the governor, mayor and the superintendent of education were so favorably disposed to the temperance cause that the city was divided into sections and meetings arranged for primary teachers. I spoke to at least thirteen hundred at these special meetings, besides many who were present in the various schools which I had the privilege of addressing. I have continued speaking throughout the year to students, having reached perhaps eighteen thousand for the year 1909.

We have distributed and sold more literature than ever before; the national organ, the "Woman's Herald," has improved very much in character, and the "*Shonen Shimpo*," our children's paper, which has a circulation of 7,000, under the able management of Miss Davis and Mrs. Yasuda, the national superintendent of literature, receives nothing but praise. We are especially grateful to the editors of the "Japan Evangelist," who have so kindly given us extensive space in that magazine for items concerning our work.

Medal contests are still popular—twelve having been given during the year—many of them taking place in the Friends' School. Our new medal contest book is fairly on its way, and will soon be ready for publication. A temporary catalogue of literature we hope before long to have ready for distribution. A beginning is being made for the preparation of fresh and attractive literature, and Roberts' Rules of Order, now on sale at our office, is proving an invaluable aid in conducting meetings.

Our workers did their share for the relief of the fire sufferers of Osaka—the foreign auxiliary contributing

liberally to the fund, and when an extra collection was called for to help the campaign for purity in which the president of the Osaka W. C. T. U. took such an active part, the foreign auxiliary raised three hundred *yen* in two days as its part of the contribution.

There is not time to speak of all the work done in the various departments, but a few brief extracts from reports will give an idea of the scope of our organization.

On the World's Temperance Sunday, the fourth Sunday in November, special programmes were prepared and sent to all the Christian Sunday schools. Several large factories have recently been opened to us and fifty seven meetings have been addressed. I spoke in one factory which employed 1,200 girls. The owner was willing to lose time which amounted to one person's work for three weeks, in order to have the girls enjoy the privilege of hearing a temperance talk. There are two boarding houses for factory girls and several night schools, one having a membership of 89 students.

Our work among soldiers is prospering. I addressed about 1,000 in Osaka, and much is being done for them in other places.

Miss Hargrave made a special trip to Numadzu in the interest of purity. Mrs. McCauley has cared for twenty-one girls during the year in the Rescue Home, and there is a petition in circulation in Osaka to raise the age limit of girls admitted into licensed houses. The Woman's Home of that city deserves much praise.

The anti-narcotic department secured fifty pledges, prosecuted many people for breaking the law concerning minors, distributed five thousand leaflets, advised fifteen corporations not to employ smokers and furnished speakers for public schools.

I wish I had time to speak of the fine work done by the flower department; of the many mothers' meetings, where the women are taught many things necessary in training their children; of the lectures given before students to teach them the care and protection of animals; of the special efforts being made along Sabbath observance lines—indeed I believe there is now a petition concerning school exercises on Sunday before this Committee for its approval. I wish I could tell of the way in which Peace Sunday was observed in some churches, but I think perhaps sufficient insight has been given into our ways of working to give some idea of what I might report if I had time.

In closing I wish to speak of the especial importance of our work among young women and the great need of training the girls of the mission schools in our principles; also of the value of children's work which is rapidly growing under the successful efforts of Miss Davis and Miss Moriye, our national secretary.

I also wish to mention the fact that the Japanese women are planning for an increase campaign, especially in the Tokyo Christian churches. We must extend our work if Japan is to be uplifted morally. We ask that you will co-operate with the workers everywhere, that they may realize their ideal for 1910, which is to double the membership and to quadruple the enthusiasm.

Rev. A. W. Place gave a verbal report for the committee on educational work, calling attention particularly to three events of interest in educational matters that have occurred during the past year.

I. The visit of Dr. Burton, who was sent out by Chicago University to study educational conditions in the Far East.

II. The formation of two Christian educational associations—one for the whole of Japan, and the other for Tokyo and vicinity.

III. Recent discussions by leading Japanese educators of the advisability of lengthening the middle school course, eliminating the higher course and introducing various other changes in the present government system.

In speaking for the committee on statistics Rev. H. M. Landis said that the report of the committee would be found near the end of the Christian Movement for 1909, but he wished to call attention to one error, namely that the total number of missionaries in Japan should be 890 instead of 762, the number that appears in the tables.

After some discussion relative to the appearance of Korean statistics in the tables appended to the Christian Movement, the following action was taken :— Resolved, That a committee consisting of Bishop Harris, Rev. H. M. Landis and Rev. D. S. Spencer, D.D., he appointed to confer with the editors of the Christian Movement with reference to the scope of the Christian Movement.

The report of the committee on the Japanese Language School for Foreigners was presented by Rev. H. H. Coates, D.D., and was as follows :—

The Japanese Language School for Foreigners was established by the late Mr. I. K. Matsuda in the year 1905, and is now conducted in the class rooms of the Sukiyabashi Church, Yuraku-cho, Tokyo, by Miss Takane Abe, the Principal, and an able corps of teachers. It aims to give instruction in the Japanese language to foreigners who intend to work among the Japanese.

There are two courses of study—the Regular and

the Higher, the former covering two years and the latter a year extra. Special students are also allowed to take certain subjects of either course.

Each year is divided into three terms of three months each; the first term begins on October 1st and ends on December 21st; the second term extends from January 7th till March 29th, and the third term from April 8th till June 28th.

In the first year the studies are: Conversation, 6 hours (per week); Reading and Translation, 5 hours; Grammar and Exercises, 2 hours; and Writing and Dictation, 2 hours.

In the second year Composition is added to the above, and part of the Writing is in connection with the study of the Chinese characters.

In the Higher Course the studies are:—Speaking Exercise, 3 hours; Translation from English into Japanese, 3 hours; Reading and Paraphrase, 3 hours: Grammar of Written Language and Japanese Literature, 2 hours; Study of Chinese characters, 4 hours; and Composition once a week.

The holidays are Sundays, Saturdays, and national holidays.

New students are admitted only at the beginning of each term, except in special cases, and candidates must have an introduction from one known to the principal or to the committee of the school.

The tuition fee for regular students is 35 *yen* per term, payable in advance, but that for special students will be arranged according to the studies pursued. A reduction of 25 per cent in the regular tuition will be made to those who are husband and wife attending the school together. No tuition fee once paid in or due shall be returned or remitted under any circumstances.

Baron Kanda and the members of the committee have been acting as an advisory committee to the school.

During the past year the attendance has been as follows:—1st term, 26; 2nd term, 17; 3rd term, 19. The students have come from the following Societies: Church of Christ, Dutch Reformed, Baptist, American Christian Convention, Young Men's Christian Association, Young Women's Christian Association, Church Missionary Society, English Catholic Church, American Board, Friends' Mission, Woman's Christian Temperance Union, Methodist Protestant, Seventh Day Adventist, Evangelical Association, Evangelical Lutheran, Methodist Episcopal, London International Police Association, and American Episcopal.

The school is proving itself worthy of the patronage of all the Missions represented on this Standing Committee and your committee heartily recommends a continuation of our most cordial support. We know of no plan for new missionaries so well calculated to give them a good grounding in the Japanese language and a good introduction to Japanese literature.

The report was accepted and the committee, consisting of Rev. D. C. Greene, D.D., Rev H. H. Coates, D.D., and M. N. Wyckoff, D.Sc, was continued.

The committee appointed to consider the suggestions contained in the address of the Chairman reported through Rev. D. A. Murray, D.D., making the following recommendations:—

1. That this Committee of Co-operating Christian Missions favors the holding of local evangelistic conferences throughout the country, and recommends that the committee on co-operative evangelistic work take steps for the carrying out of that object.

2. That our executive committee, if the way be open, appoint a member to serve on the executive committee of the National Sunday School Association, and that the various Missions be invited to make contributions to the Sunday school cause through this Committee of Co-operating Missions.

3. That a special committee be appointed to bring before the Missions and the Christian public the importance of more Christian effort for the betterment of the industrial classes, and to suggest methods of work.

4. That we recognize the importance of a well-sustained school for foreign children and recommend to the various Missions a more ample support for the Tokyo School, especially in its efforts to acquire grounds and permanent buildings; and that a committee of three be appointed to co-operate with the trustees in putting the school upon a first-class basis.

5. That a special committee be appointed to consider ways of furthering the temperance cause by the various Missions and to report at the next meeting of this Standing Committee.

6. That the recommendations of the Chairman's address on the subject of "Language Course" be referred to the executive committee for favorable action.

7. That representatives of the English speaking churches in Yokohama and Kobe be invited to sit with this body as associate members.

8. That the chairman of this Standing Committee send the greetings of this body to the World's Missionary Conference to be held in Edinburgh.

9. That the name of this body be changed to "The Conference of Federated Missions."

These recommendations were considered and approved one by one, and the report adopted as a

whole. The executive committee was instructed to appoint all committees called for by the recommendations that are not already provided for.

A request from the missionaries of the Mission of the American Christian Convention that the Standing Committee of Co-operating Mission should extend the right of franchise to corresponding members representing co-operating Missions was presented by Rev. A. D. Woodworth, D.D. After some discussion it was referred to the executive committee for consideration, to be reported upon at the next annual meeting.

The following statement from Rev. D. S. Spencer, D.D., of the Methodist Publishing House, relative to the Christian Movement was read and ordered to be placed upon the minutes.

A report from Dr. Muller, of the committee on Christian literature, was not read, but was received for inclusion in the minutes, if approved by the executive committee. It is as follows :—

With regard to new publications, there has been great activity in the publishing world during the past year, there having been an especially large output of works of an ethical nature. A classified list of such publications would be of great interest, but it would require much time to prepare. During the past year we have published in the Japan Evangelist brief notes on new books when space could be found for publication.

As to works of a religious nature, the Christian publishing houses have not kept pace with the secular ones. The *Keiseisha* sends us a list of forty nine books published during the past year. From the *Kyokunkwan* we have not received a similar list. The lately established *Fukosha*, which is heartily welcomed as an aid in the work of preparing and

publishing literature, announces several works as having been undertaken.

One characteristic of the new undertakings is the publication of series of works to form libraries. For example, the *Bummei Kyokwai* (Civilization Society), under the lead of Count Okuma, is publishing a series of works dealing with civilization. The first three volumes of the series are translations of opinions by foreigners of the civilization of Japan. The series goes on to put in a form available for digestion in Japan the results of investigations made in the West. Referring to this undertaking one of our Japanese brethren best acquainted with the demand for and the supply of Christian literature in the country said: "They are far in advance of us in the matter of preparing literature." It is, of course, natural that they should be so at present, but their experience of the needs of the age, and their plans for supplying those needs should be a stimulus and a guide to us. What the Springfield Republican says about the needs in America applies especially to the needs of Japan.

"That journal is of opinion that a ten-million-dollar endowment for the publishing of needed books would go quite as far toward stimulating intellectual progress as the endowment of a new university. In the German language, we are reminded, may be found many popular but scientific series of books of a class that is lacking in English.

"The range of human interests has increased enormously in recent years, and each of them needs its literature. To a certain extent this is supplied, but it is apt to be in the form of large and expensive volumes, written by specialists for specialists."

Prof. E. W. Clement reported for the committee appointed in 1909 to wait upon the Minister of

Education and urge him to use his influence in discouraging school exercises on Sunday, that careful consideration of the matter had led the committee to the opinion that the desired result could be better obtained by a systematized education of the public through the press than through official agencies. Rev. A. T. Howard, D.D., Dr. M. N. Wyckeff, Rev. W. P. Buncombe, and Misses Amy G. Lewis and Ruth F. Davis were chosen as a committee to carry on the propaganda.

The Standing Committee missed the presence of the only secretary that it had hitherto known and unanimously took action as follows :—

Resolved, That we place on record our appreciation, first, of the painstaking and efficient labors of Rev. T. M. MacNair as secretary of this Committee ever since its organization, and, second, of his valuable services to Christian hymnology in Japan, in connection with the Union Hymnal and the Sunday School Hymnal.

On motion it was resolved, that a committee of from five to seven members be appointed by the executive committee to make a comprehensive study, and prepare a general statement as to the increase of Christian forces and educational equipment called for (needed ?) during the coming decade, this statement to be completed in time to be utilized at the World's Missionary Conference at Edinburgh in 1910. It is understood that this committee will endeavor to secure the collaboration of a representative committee of Japan and that the statement to be prepared shall be considered merely preliminary to a more thorough and deliberate study, and that it shall have no binding force upon any of the co-operating Missions.

On motion the following action was taken :—

In view of the important new work upon which the Standing Committee of Co-operating Christian Missions now enters and the large number of new sub-committees necessitated thereby,

Resolved, That the executive committee of the Co-operating Missions be instructed to provide for a suitable public meeting on the evening of the first day of the annual meeting, and that the sessions of the meeting be extended to the following day.

The committee on nominations then presented its report, consisting of the following list of names for officers and members of sub-committees. The report was adopted and all were unanimously elected,

For Chairman, Rev. D. B. Schneder, D.D.;
For Vice-Chairman, Rev. E. H. Van Dyke;
For Secretary, M. N. Wyckoff, D.Sc.;
For Treasurer, Rev. P. A. Davey:
For Statistician, Rev. H. M. Landis;
For Committee on Christian Literature:
Rev. S. L. Gulick, D.D., Rev. J. C. C. Newton, D.D., Rev. W. Imbrie, D.D., Rev. D. B. Schneder, D.D., Rev. A. D. Hail, D.D., Rev. C. K. Harrington, D.D., Dr. F. Muller, G. M. Fisher, Esq., and F. Parrott, Esq.;
For Committee on Co-operative Evangelistic Work:
Rev. W. P. Buncombe, Rev. G. P. Pierson, Rev. J. D. Davis, D.D., Rt. Rev. Bishop M. C. Harris, D.D., Rev. C. L. Brown, D.D, Rev. W. C. Buchanan, Rev. H. V. S. Peeke, Rev. G. Binford and Rev. S. J. Umbreit;
For Committee on Speakers from Abroad:
Rev. J. H. DeForest, D.D., Rev. B. Chappell, D.D., Rev. T. R. Good, Rev. J. C. Davison, D.D., Rev. R. A. Thomson, and George Gleason, Esq.

For Committee on Eleemosynary Work:
Rev. J. H. Pettee, D.D., Rev. J. Cosand, Rev. D. R. McKenzie, D.D., and Miss F. E. Strout;
For Committee on Educational Work:
Rev. A. K. Reischauer, Rev. H. St. George Tucker, Rev. A. W. Place, Rev. A. D. Berry, Rev. H. B. Benninghoff, Rev. A. D. Woodworth, D.D., and Miss A. C. Macdonald;
For Committee on Statistics:
Rev. H. M. Landis, Rev. D. S. Spencer, D.D., Rev. H. Loomis, Rev. G. Chapman, Rev. J. F. Gressett and Rev. J. H. Pettee, D.D.;
For Executive Committee:
Rev. D. C. Greene, D.D., LL.D., Rev. E. H. Van Dyke, Rev. P. A. Davey, Rev. A. T. Howard, D.D., Rev. W. P. Buncombe, Rev. D. Thompson, D.D., and M. N. Wyckoff, D.Sc.

The executive committee was empowered to fill any vacancies that might occur during the year, and to make arrangements for the next annual meeting.

The minutes were then referred to the executive committee for approval, pending their publication, as heretofore, in the Japan Evangelist and the Christian Movement.

After singing a hymn, a closing prayer was offered by Rev. R. A. Thomson and the meeting adjourned.

M. N. Wyckoff.
Hon. Secretary.

II.

RESOLUTIONS ADOPTED BY THE SEMI-CENTENNIAL CONFERENCE.

RESOLUTIONS.

The full text of the resolutions adopted by the Semi-Centennial Christian Conference, held at Tokyo, Oct. 5-10. is as follows :—

I.—This Conference assembled to celebrate the Semi-Centennial of the Planting of Protestant Christianity in Japan, renders to Almighty God, the Father of our Lord Jesus Christ, most hearty thanks for all His manifold favors to the nation; and in particular it praises him that it was the mind of his Majesty the Emperor to grant the Constitution, in which is guaranteed freedom of faith.

II.—During these fifty years, in obedience to the Great Command of our Lord Jesus Christ, and after his own example, the Churches of Christ in the West have brought to Japan the Gospel of eternal life. For this the Conference gratefully acknowledges indebtedness, and earnestly asks of them the continuance of their labor of love until the time of the firm establishment of the Churches of Christ in Japan. It also prays that they who have so richly given may be themselves most richly recompensed.

III.—In the wisdom of God, there are nations called of Him to especial service in the world; and to

such a service it seems evident that he has called Japan. The Conference therefore prays, and asks the Churches in the West to join with it in constant prayer, that the nation be enabled to make its calling and election sure, and that the Churches of Christ in Japan may be seen as lights in the world.

IV.—The Conference most cordially thanks the Boards and Societies of Foreign Missions of the Churches in the West for their fraternal greetings. It also expresses its gratitude for their unfailing sympathy during so many years; and prays that they may ever be given the guidance of the Holy Spirit for the right performance of the duties committed to them.

V.—The Conference with deep feeling sends its fraternal love to Dr. Hepburn and Bishop Williams; and prays that the God of all comfort lead them to their journey's end and at last bring them to the Eternal City with joy unspeakable and full of glory.

VI.—The Conference gladly recognizes the great value of the work done in the past by the higher Christian schools; but it also observes with apprehension that their resources do not now enable them to maintain an equal place with the best government institutions of corresponding grades. In the interests of Christianity in Japan this is a matter for grave concern. The future of Christian education depends upon a better equipment of the present Christian schools. That is essential; but still more than this is necessary. A Christian University worthy of the name should be established without delay. The Conference therefore earnestly presses these needs upon the attention of Christian friends both in Japan and in the West.

VII.—The various evangelical Christian Churches of Japan have for many years been loosely associated

in co-operative effort under the name of the Evangelical Alliance. But the developments of the last few years have made it increasingly urgent to bring about a firmer and more effective form of co-operation, and have led to the proposal to transform the Evangelical Alliance into a Federation of Churches. In view of these facts, we Christians in this Semi-Centennial Conference assembled, deeply realizing the need of such a Federation of Churches, unite in hoping that it may soon be consummated, in order to make possible fuller and more frutitful co-operation among the various denominations.

VIII.—Resolved, that this Conference, recognizing the great importance of the Sunday-school as a factor in and an agency for the extension and upbuilding of the Kingdom of God, hereby expresses approval of the movement to co-ordinate all Sunday-school effort by means of a National Sunday School Association, and recommends the existing organization for Japan to the sympathy and support of the churches and missions and of individual believers.

IX.—This Conference, while fully recognizing the excellence of much of the Christian Literature already produced in Japan, is strong in the conviction that the present agencies for its production are quite indequate to needs which are clear and pressing. The conditions now confronting the Christian movement in Japan imperatively call for Christian literature of various kinds and of high excellence. The agencies now required, however, can hardly be created by any one denomination; and relatively large funds will be needed to carry out well considered and comprehensive plans. The Conference therefore earnestly commends the matter to the attention of Christian friends both in Japan and in the West.

X.—This Semi-Centennial Conference recognizes with deep gratitude the specialized service rendered by the Japanese Young Men's Christian Association Union and the Japanese Young Women's Christian Association Union, as the representatives of all the churches, in evangelizing and training for service the young men and young women of Japan, and urges these associations to extend their efforts especially among the student, the mercantile, and the industrial classes.

XI.—Whereas, as a matter of interest and for future historical purposes, it is important to form and preserve at some suitable place, a collection of documents, books, photographs and other articles relating to the history of Christianity in Japan, Resolved, that a Board of Curators, consisting of five persons, be appointed for this purpose, by this Conference, and that this board be both self-governing and self-perpetuating.

XII.—The following resolution was adopted in compliance with a petition signed by nine Christian Japanese physicians:—

Although there are in Japan many forms of charitable work, and although in consequence of the remarkable progress of medical science in Japan, the number of hospitals is very large, yet the fact that there is as yet no well equipped Christian charity hospital is greatly to be regretted.

Recognizing the importance of such a hospital, we commend the proposal to establish such an institution to all persons who sympathize with its object. (Signed by Shoho Kawakami, Chin Nishi, Shigeo Osada, Kennosuke Wada, Kijiuro Watanabe, Keiku Taguchi, Sankei Asami, Junkichi Kimura and Iga Mori).

XIII.—Resolved that the heartiest thanks of this

Conference be extended to the chairmen, vice-chairmen, members of the various committees and to the other friends, who have, by their generous and painstaking services, helped to make this Conference a success.

XIV.—Resolved that this Conference express its grateful appreciation to the Tokyo Young Men's Christian Association, for putting the hall and other conveniences of their building and the services of their staff at the disposal of the Conference.

III.

RESOLUTION IN BEHALF INTERNATIONAL PEACE AND GOODWILL.*

"While the Government and people of Japan have maintained a general attitude of cordial friendship for the United States, there has sprung up in some quarters of the latter country a spirit of distrust of Japan. There have issued from the sensational press such exaggerated and even false rumors concerning the 'real' and 'secret' purpose of Japan as to arouse a suspicion that even war was not unlikely,—a suspicion that was largely dispelled by the cordial welcome given by Japan in the fall of 1908 to the Amelican Fleet and the delegation of business men from the Pacific Coast.

"Both in connection with the embarrassing situation created by the proposed legislation in California regarding Japanese residents and the attendance of Japanese children in the public schools; and in connection with the problem of Japanese immigration into the United States, many articles appeared in the American sensational papers, revealing profound ignorance of Japan and creating anti-Japanese sentiment. In spite of this irritation, the press and

* This resolution was adopted in connection with the Semi-Centennial Conference by about 100 missionaries representing different denominations and societies and various sections of Japan and the United States.

the people of Japan, as a whole, maintained a high degree of self-control. Nevertheless, they were often reported as giving vent to belligerent utterances and making belligerent plans. Trivial incidents were often seized on and exaggerated.

"In this day of extensive and increasing commingling of races and civilizations, one of the prime problems is the maintenance of amicable international relations. Essential to this are not only just and honest dealings between governments, but also, so far as practicable, the prevention, as well as the removal, of race jealousy and misunderstanding between the peoples themselves. Indispensable for this purpose is trustworthy international news. False, or even exaggerated, reports of the customs, beliefs or actions of other nations are fruitful causes of contempt, ill-will, animosity and even war. If libel on an individual is a grave offence, how much more grave is libel on a nation!

"Therefore, we American missionaries residing in Japan, would respectfully call the attention of lovers of international peace and good-will, to the above mentioned facts and considerations, and would urge the importance of receiving with great caution any alleged news from Japan of an inflammatory or belligerent nature; and of seeking to educate public opinion in the United States, so that, in regard to foreign news, it will cultivate the habit of careful discrimination."

IV.
CHRISTIAN EDUCATION.

On Thursday morning, October 7, about twenty Japanese and missionaries, engaged or specially interested in Christian education, and representing about ten Christian institutions of learning, met and spent considerable time in consulting over plans for better co-operation and unity in the future. The result was the organization of a Christian Educational Society, which, although a kind of bye product of the Conference, yet represents the prevailing spirit and augurs much for the future of Christian education in Japan. The following will show what was accomplished :—

Constitution.

I. This Association shall be called the Christian Educational Association.

II. The object of this Association shall be to study all questions that concern Christian schools in common ; to promote the development of these schools ; and, when necessary, to take concerted action in their behalf.

III. This Association shall be composed of the Christian schools for boys and young men of *Chū Gakkō* (middle school) grade and above, which are in favor of its objects.

IV. The officers of the Association shall be a

President, a Vice-President, two Secretaries and a Treasurer.

V. The President shall represent the Association, preside at its meetings, and have general oversight of its business.

The Vice-President shall assist the President, when necessary, and in the absence of the President shall serve in his stead.

The Secretaries shall have charge of the records, correspondence, etc., of the Association.

The Treasurer shall have charge of the moneys of the Association.

All the foregoing officers shall serve without salary; paid clerks, however, may be employed, when necessary.

VI. There shall be an Executive Committee, composed of the officers of the Association. The Committee shall have charge of the business of the Association between regular meetings, and shall report all its acts to the next regular meeting for approval. It shall have power to fill vacancies occurring in its own number between regular meetings. It shall meet at the call of the President.

VII. All the officers shall be elected by ballot, at a regular general meeting, and the term of office shall be from the close of one general meeting to the close of the next ensuing general meeting. The officers shall be eligible for re-election.

VIII. A general meeting shall be held once every year for the purpose of discussing various questions in accord with the object of the Association; of taking action in regard to important matters; and of cultivating good fellowship among its members. A general meeting may be called by the Executive Committee whenever they deem it necessary.

IX. Each School belonging to the Association shall be entitled to two representatives in the general meeting.

X. Each School belonging to the Association shall pay an annual fee of three *yen*.

XI. These articles may be amended on the concurrence of two-thirds of the members present and voting at a regular meeting; provided, all the Schools belonging to the Association shall have been notified of the proposed amendment at least one month in advance.

V.

AN EARLY JAPANESE QUOTATION FROM THE BIBLE.

(From "The Japan Mail.")

Shinshū Seikun is a small volume of extracts from the works of prominent *Shinshū* divines, arranged methodically so as to be at once a handbook of *Shinshū* doctrines, and a promptuary for the preachers of that sect. It was published in the 39th year of Meiji by Morie, of Tokyo, the well-known Buddhist publisher. On page 57 there is an extract from a work of Shinran Shōnin's, entitled 帖外御文 (*Chō gai gyo mon ?*), in which the author is urging upon the *Shinshū* believers the necessity of abandoning the worship of all other Buddhas, Gods, or Spirits, good or evil, and concentrating the eye of faith on the Buddha Amida alone. In the middle of the paragraph comes the following sentence: *sareba geten* (外典) *no kotoba ni iwaku: Chūshin wa jikun ni tsukaezareba, teijo wa jifu ni mamiezu to ieri.* "It is said in the words of the *geten* (*i.e.*, the outside Scriptures) that the faithful servant cannot serve two masters, and that the handmaiden cannot have her eye on two mistresses." That *geten* refers to some Canon of Scripture outside the Buddhist one is quite clear, and the resemblance to the words of the Sermon on the Mount is too obvious to be overlooked or, I think, denied (see Matt. vi. 24). In the second half of the quotation from the *geten*, *mamiezu* (見)

suggests the parallel passage in Psalm cxxiii. v.2: "Behold, as the eyes of a maiden look (見) unto the hand of her mistress, so our eyes wait upon the Lord our God until he have mercy upon us."

Earlier in the same book (p. 27) there is a discussion of the relative importance of the *ō-hō* and *Buppō* ("the Law of the King and the Law of Buddha"), which, taken in connexion with the above direct quotation from the Sermon on the Mount, and possibly from the Psalms, suggests the probability that the religious leaders of Japan were acquainted with Christianity at least two centuries before the arrival of the Catholic Missions of the sixteenth century. I have heard it very positively asserted that there exists in Japan a copy of the Gospel of St. Matthew in Chinese in the handwriting of Shinran Shōnin. My little discovery certainly points to the truth of that legend.

A. Lloyd.

VI.

SERVICE IN COMMEMORATION OF Dr. J. C. HEPBURN'S WORK IN JAPAN.

The commemorative service held at the Shiloh Church, on the evening of the 21st of October, in honor of the arrival in Japan of Dr. J. C. Hepburn, on Oct. 18th, 1859, was a great success, satisfactory to its promoters and to the crowded and attentive audience. The Christian congregation worshipping at Shiloh Church, owing its existence largely to the labors of Dr. Hepburn, as well as being indebted to his benevolent labors for the gift of their stately church building, the fiftieth anniversary of his arrival as the pioneer Protestant missionary at this port, was readily seized upon to give some expression of appreciation of his benevolent labors on their behalf.

The pastor, Rev. Kanji Mori, presided, giving, after the opening religious exercises, a statement of the objects of the meeting, and introducing as the first speaker, Hon. S. Shimada, the representative of Yokohama in the Diet. An introduction was not needed to a Yokohama audience. Mr. Shimada for over an hour held his audience spell-bound, as he rapidly reviewed the changes in political and religious affairs during the past fifty years, since Dr. Hepburn first set foot upon the soil of Japan. He spoke of the orderings of Providence in the landing of the first missionaries — Hepburn and Brown—but a few months after the opening of this port, and the arrival

of Dr. Verbeck at Nagasaki, and he contrasted the methods and results of the Roman Catholic missions of old and of Protestant missions. He called attention to the struggles for liberty of conscience in Europe, as well as the persecutions suffered in Japan. He explained the two or three cases of arrests under misapprehension on the part of the Government, and rejoiced there had been no persecution for religious belief since the beginning of the Meiji Era. In his appeals for larger and freer social and religious influences, Mr. Shimada was frequently warmly applauded. The speaker's rapidity of utterance and steady advance of thought is truly remarkable, and, if Christianity has done nothing else but develop such a champion for the cause of purity and truth, it has wrought marvels.

The subsequent speakers, President Ibuka, of the *Meiji Gakuin*, Tokyo, and Rev. H. Yamamoto, a former pastor of this Church and an intimate associate with Dr. Hepburn, and now a theological professor in the *Meiji Gakuin*, were alike effective speakers on the moral and social transformation wrought by Christianity during the past fifty years. They were followed by an appreciation in English by the Rev. J. H. Ballagh, D.D., of Yokohama, an intimate fellow-worker with Dr. Hepburn for over forty years past, in which he briefly sketched Dr. Hepburn's missionary career. Before Mr. Ballagh addressed the gathering, a commemorative tablet to be placed in the wall of the Church was unveiled. It had been rather hurriedly executed, but in its simplicity and truthfulness well represents the modesty and plainness of the man whose memory it is designed to perpetuate. It is proposed to have a companion tablet in Japanese characters.

The inscription on the tablet is as follows :—

" In commemoration of the arrival of ' The Beloved Physician,' JAMES CURTIS HEPBURN, M.D., LL.D., Pioneer Presbyterian Missionary to Japan, October 18th, 1859, by whose efforts this Edifice was erected, and by him presented to the Shiloh Church, for the worship of " Shiloh."

" ' To Him shall the obedience of the peoples be.' "

Dr. Ballagh opened his address by reference to an incident recorded in the Gospel of St. Luke, in connection with the healing by Christ of the centurion's servant. The elders of the Jews sought Christ's sympathy and help for the centurion on the plea that " he is worthy that Thou shouldest do this for him; for he loveth our nation, and hath built us a synagogue." This description of the Roman centurion fittingly described Dr. Hepburn's love for the Japanese and his benevolent labors on their behalf. The speaker dwelt at some length on Dr. Hepburn's work in lexicography and translation, as well as in education, his work being crowned by his appointment as president of the *Meiji Gakuin*, the Presbyterian and Reformed Church college and seminary at Shirokane, Tokyo. But it was for his church work and acts of benevolence, quietly and unostentatiously performed, that Dr. Hepburn was best known. To Dr. Hepburn belonged the honor of instituting the first public worship of God among English-speaking residents in this part of Japan. Meetings for public and private worship were long held in his temple home at Kanagawa, afterwards at his residence in Yokohama. To his efforts, and those of his clerical brethren of the Mission, the Shiloh Church owes it origin, the edifice at Onoyecho being erected through the generous aid

of friends in America. Dr. Hepburn's faithful labors as an elder in the Yokohama (foreign) Union Church, in teaching a Bible-class in the Japanese Church, and often occupying the pulpit in the absence of the pastor, gave many the impression that he was a minister of the Gospel as well as a physician. A further proof of Dr. Hepburn's love of the Japanese nation was his generous gift of funds for the building of the large dormitory for the students of the *Meiji Gakuin*, gratefully named after him, and a professor's house on the same grounds in connection with the Presbyterian Mission. As an acknowledgment of his services to Japan, His Majesty some four or five years ago, on the occasion of Dr. Hepburn's ninetieth birthday—nearly twenty years after his departure from Japan—conferred upon him the Third Order of the Rising Sun. They had cause for rendering thanks to God that Dr. Hepburn had been spared so long to see and rejoice in the good results that have followed his labors.

The following letter from Dr. Hepburn was read during the meeting :—

To the Pastor, Elders and Members of Shiloh Church in Yokohama, who are met to commemorate my arrival at Kanagawa, Japan, on the 18th of October, 1859.

My Dear Christian Friends,—I thank you for your kind remembrance of me. Though absent in body, I am with you in spirit, and join you in all the Lord has done for you and the Japanese people during the last fifty years, and with you look forward, hoping for still greater advancement of the cause of the Gospel of Christ in the years to come.

Iam now, through the good providence of God, in

my ninety-fifth year of life, and enjoy good health, though very weak and infirm.

With kind remembrance to all the members of Shiloh Church,

Yours in the best of bonds,

JAMES C. HEPBURN.

Although indebted to Dr. Hepburn for the church building, the members of Shiloh Church bear all expenses in the way of taxes, insurance and repairs, and have recently made material improvements, among them the addition of a fine gallery capable of seating two hundred persons. The work has been effected at a cost of something like 1,500 *yen*.

Japan Gazette.

VII.

JUBILEE CELEBRATION IN HONOR OF THE ARRIVAL OF Dr. S. R. BROWN.

A special service was held at Kaigan Church, 167, Yokohama, on the afternoon of the 1st November, in celebration of the fiftieth annversary of the arrival in Japan of the Rev. Samuel R. Brown, D.D., the pioneer missionary to Japan, of the North Japan Mission of the Reformed Church in America. At the entrance to the Church building the Japanese and American flags were crossed, and, as a token of respect to the memory of the late Prince Ito, whose remains passed through the city limits that day *en route* to the capital, both flags were draped. There was a large congregation, including a number of Japanese and missionary workers in Yokohama and Tokyo. The service, which was presided over by the Rev. Eugene S. Booth, President of the North Japan Mission of the Reformed Church, was a lengthy one, the participants including some of the veteran missionary workers and Japanese now connected with the Mission, while the Rev. T. Roseberry Good, B.A., Pastor of Union Church, whose congregation has, for a number of years, worshipped in Kaigan Church on Sunday mornings, was also among those who delivered congratulatory addresses.

The ceremony included the unveiling of a bronze tablet erected near the organ, to perpetuate the work

of Dr. Brown. Master James Augustine McAlpine, the little grandson of a co-worker of Dr. Brown's, the Rev. Jas. H. Ballagh, D.D., the oldest missionary in Japan to-day, pulled the cord, which disclosed to view the tablet, bearing the following inscription :—

American Mission Memorial Church.
To Commemorate the Arrival in Yokohama
of the
Rev. SAMUEL R. BROWN, D.D., Nov. 1, 1859,
and
Rev. JAMES H. BALLAGH, D.D., Nov. 11, 1861.
Representatives of the Board of Foreign Missions
of the
Reformed Church in America
Through whose efforts this property was secured
and the
First Protestant Church
Was organized on this Site
to the
Glory of Almighty God
March 10, 1872.
This Tablet was erected
November 1, 1909.

The service opened with prayer offered by the Rev. E. S. Booth, after which Professor M. N. Wyckoff, D. Sc., read as the Scripture lesson, Joshua iv, 1-9 and 19-49, wherein is recorded the setting up of memorial stones by the Israelites on the banks of the Jordan at the time of their entrance into the land of Canaan. A hymn was followed by a thanksgiving prayer offered by the Rev. David Thompson, D.D., of Tokyo, the senior member of the American Presbyterian Mission in Japan.

The Chairman then gave a brief *résumé* of the origin of the Reformed Church Mission in Japan, and stated that the object of that gathering was to celebrate the arrival, in Yokohama, fifty years ago that day, of Dr. Brown, and to unveil a tablet erected in his honor through the benevolence of a

friend greatly interested in missions, who felt that the services rendered by the pioneer missionaries should not be left without some permanent record. The consent of the Board of Missions having been obtained, a tablet had been placed on the wall of that building, and would be unveiled during the service. As both the First Japanese Protestant Church of Christ organised in Japan, and the Yokohama Union Church congregation had for over thirty-four years worshipped in this building, which was dedicated in 1875, the pastors of these churches would participate in the day's proceedings.

The Rev. Jas. H. Ballagh, D.D., presented a statement on behalf of the trustees of the Reformed Church Mission, tracing the work done in connection with the Church since March 10th, 1872, when the first Japanese Protestant church was organised. Of the eleven members, nine young students were baptized that day. During the nearly thirty-eight years that have intervened, there have been over 2,200 accessions to church membership, which now exceeds 800, while a dozen or more churches were organised from the present church. Nearly all the original members became pastors and elders in churches, or presidents and professors in colleges and theological seminaries, besides wielding influence in the councils of the whole body of "The Church of Christ in Japan." To him fell the duty that day of making a statement regarding the acquisition, status and tenure of the property, an important task in view of the fact that not a few misapprehensions connected therewith existed in the minds of foreign and Japanese friends alike.

As to the acquisition of the property, it deserved to be known, to the honor of those concerned therein,

that in the first instance it owed its origin to the good services of the first two representatives of the United States Government to the Court of the last two Shoguns of Japan. Before the arrival of himself in Japan on November 11th, 1861, the Rev. S. R. Brown, first representative of the Reformed Church in America in this part of Japan, on the occasion of a visit to the U. S. Legation in Yedo, was introduced to the Shogun's Council of State, and a promise was made to Minister Harris, of a lot of land to be given on the Bluff at Yokohama, for Dr. Brown to build a church upon. The lot asked for by Minister Harris was the one now occupied by Dr. Wheeler. The Hon. Townsend Harris showed his further deep interest in the undertaking by presenting to Dr. Brown, as a Christmas present, one thousand dollars "to build a church in connection with your Mission." On a change of administration occurring some months later, lots on the Bluff for Dr. Brown and himself were promised, but after months of delay there followed the Government's announcement of its unwillingness to give land on the Bluff, or to allow the two missionaries to return to their temple homes at Kanagawa, and as a result the present lot, No. 167, Settlement, on which the church now stands, was given in exchange for the right of residence at Kanagawa. This had been done in respect to all the early foreign residents. He had refused to accept a lot in Yokohama, preferred to reside in Kanagawa for its accessibility to the Japanese, and was not willing to locate a mission building on the swamp, or newly filled-in ground unfavorable for building, for health, and for influence. The result was the offer of a part of the Japanese Custom House grounds, contiguous to the Hatoba, the most advantageous lot

in the whole Settlement, and more admirable still as being a part of Commodore Perry's Treaty Grounds —just where he had landed and where the buildings for his reception were located. On Mr. Ballagh's recommendation, the offer was accepted and the title in three years transferred to the Board of Foreign Missions in America, Dr. S. R. Brown and Mr. Ballagh being legally appointed by the Board the first trustees of the property.

The erection of the buildings was not unaccompanied with difficulties. After the great fire of November 26th, 1866, building stone was purchased, the foundation of the church laid and the little stone chapel erected, which, in cuts of the time, was styled, "The Sacred Dog-Kennel." The building of the church itself waited nearly a decade, owing to the fact that funds which had been expected in America for the purpose were not forthcoming. This delay subjected the trustees to a good deal of gratuitous criticism, and it became necessary for the Board of Foreign Missions itself to publish in the local press the reason for the delay.

Meanwhile, during Mr. Ballagh's absence in America, one half of the lot was leased for a limited term to a responsible party as a site for a dwelling house. Owing to unforeseen circumstance and the death of the lessee, the trustees were obliged to buy in the house soon after it was finished, and at a much lower sum than the cost of erection. This was the Mission House with the little chapel in one corner of the vacant church lot, of which large photographs were taken and labelled with the old Singapore and Shanghai legend,—over the chapel—"For the Lord $600!"; and over the dwelling—"For Mr. Ballagh's residence 'of the few remaining bricks,' $4.000."

These photographs were placed on the steamers plying between here and San Francisco for the delectation of the passengers.

Finally the long-delayed funds, $3,500, arrived from America. One thousand dollars, the gift of the "Sandwich Islanders" to build the First Japanese Church, was first entrusted to the American Board of Commissioners, at Boston, and afterwards by them to the Reformed Church Board at New York; $2,500 were collected in America by Mr. Ballagh from private individuals for building a church for the Japanese. These funds, together with funds accruing from interest on the $1,000 contributed by U. S. Minister Harris, $500 from Gen. Pruyn, and a few small sums, with rentals, provided funds sufficient to build the church and to pay all indebtedness on the property, and to provide for all current outlays in improvements since. The speaker told of special donations to the church, the past uses of the building, and its future uses and disposition. As to the latter, there was no intention of changing the past policy of administration. Dr. Ballagh concluded:—"the policy of the future, like that of the past, will be to use the income derived from this property in acquiring property, on the recommendation of the Mission, and the approval of the Board, for companies of believers in connection with the general body of the *Nihon Kirisuto Kyokai*. These properties are held in trust by the Mission *Shadan* till such time as they, becoming incorporated, can legally hold property themselves. This statement is made in the hope that misconception may be corrected concerning the ownership, uses and purpose of the American Reformed Church Mission property, known as lot No. 167, Yamashita-cho, Yokohama.—*Japan Gazette*.

VIII.
NEW RUSSO-JAPANESE CONVENTION.

Official Text.

The Foreign Office has issued the text of the Russo-Japanese Convention, which is as follows :—

The Governments of Japan and Russia, in their sincere wish to strengthen the relations of amity and good neighborhood between the two States and to ensure lasting peace and stability in the Extreme East, recently entered into an exchange of views as to the means best suited to the consummation of the desired end. Having in view the actual situation in Manchuria where the interests of the two Powers meet, they were persuaded of the advisability of harmonizing their actions and co-ordinating their interests in that region, in completion of their Convention of 1907, and were agreed, upon mutual deliberation, to formulate an accord in the sense indicated. That accord is embodied in the new Convention just signed at St. Petersburg. The present Convention, having for its object the maintenance of the the *status quo* in Manchuria and the consolidation of general peace in the Far East, serves simply to confirm the principles recognized by the last Convention and to complete the provisions of that arrangement.

Convention Between Japan and Russia.

Signed at St. Petersburg on July 4, 1910.

The Imperial Government of Japan and the Imperial Government of Russia, sincerely attached to the principles established by the Convention concluded

between them on the 30/17 July, 1907, and desirous to develop the effects of that Convention, with a view to the consolidation of peace in the Extreme East, have agreed to complete the said Arrangement by the following provisions:

ARTICLE I.

With the object of facilitating communications and developing the commerce of nations, the two High Contracting Parties mutually engage to lend to each other their friendly co-operation with a view to the amelioration of their respective railway lines in Manchuria and the improvement of the connecting service of the said railways, and to abstain from all competition prejudicial to the realization of this object.

ARTICLE II.

Each of the High Contracting Parties engages to maintain and respect the *status quo* in Manchuria resulting from the treaties, conventions, and other arrangements concluded up to this day, between Japan and Russia, or between either of these two Powers and China. Copies of the aforesaid arrangements have been exchanged between Japan and Russia.

ARTICLE III.

In case any event arises of a nature to menace the *status quo* above mentioned, the two High Contracting Parties shall, in each case, enter into communication with each other, in order to arrive at an understanding as to the measure they may judge it necessary to take for the maintenance of the said *status quo*.

In witness whereof, the Undersigned, duly authorized by their respective Governments, have signed this Convention and have affixed thereto their seals.

IX.
THE ANNEXATION OF KOREA.

Declaration.

Notwithstanding the earnest and laborious work of reforms in the administration of Korea, in which the Governments of Japan and Korea have been engaged for more than four years since the conclusion of the Agreement of 1905, the existing system of government in that country has not proved entirely equal to the duty of preserving public order and tranquility, and in addition a spirit of suspicion and misgiving has dominated the whole Peninsula. In order to maintain peace and stability in Korea, to promote the prosperity and welfare of Koreans, and at the same time to ensure the safety and repose of foreign residents, it has been made abundantly clear that fundamental changes in the actual régime of government were absolutely essential.

The Governments of Japan and Korea, being convinced of the urgent necessity of introducing reforms responsive to the requirements of the situation, and of furnishing sufficient guarantees for the future, have, with the approval of His Majesty the Emperor of Japan and His Majesty the Emperor of Korea, concluded, through Their respective Plenipotentiaries, a Treaty providing for the complete annexation of Korea to the Empire of Japan.

By virtue of that important Act which shall take

effect on its promulgation on the 29th August, the Imperial Government of Japan undertake the entire government and administration of Korea, and they hereby declare that matters relating to foreigners and foreign trade in Korea shall be conducted in accordance with the following rules:

(1) The Treaties hitherto concluded by Korea with foreign Powers ceasing to be operative, Japan's existing Treaties will, so far as practicable, be applied to Korea.

Foreigners resident in Korea, will, so far as conditions permit, enjoy the same rights and immunities as in Japan proper, and the protection of their legally acquired rights, subject in all cases to the jurisdiction of Japan.

The Imperial Government of Japan are ready to consent that the jurisdiction in respect of cases actually pending in any foreign Consular Courts in Korea at the time the Treaty of Annexation takes effect shall remain in such Courts until final decision.

(2) Independently of any conventional engagements formerly existing on the subject, the Imperial Government of Japan will, for a period of ten years, levy upon goods imported into Korea from foreign countries or exported from Korea to foreign countries, and upon foreign vessels entering any of the open ports of Korea, the same import or export duties and the same tonnage dues as under the existing schedules.

The same import or export duties and tonnage dues as those to be levied upon the aforesaid goods and vessels will also, for a period of ten years, be applied in respect of goods imported into Korea from Japan or exported from Korea to Japan, and upon Japanese vessels entering any of the open ports of Korea.

(3) The Imperial Government of Japan will also

permit, for a period of ten years, vessels under the flags of Powers having Treaties with Japan, to engage in the coasting trade between those ports and any open ports of Japan.

(4) The existing open ports of Korea, with the exception of Masampo, will be continued as open ports and, in addition, Shin-Wiju will be newly opened, so that vessels, foreign as well as Japanese, will there be admitted and goods may be imported into and exported from those ports.

The Text of the Treaty of Annexation.

His Majesty the Emperor of Japan and His Majesty the Emperor of Korea, having in view the special and close relations between Their respective countries, desiring to promote the common weal of the two nations, and to assure permanent peace in the Extreme East, and being convinced that these objects can be best attained by the annexation of Korea to the Empire of Japan, have resolved to conclude a Treaty of such annexation, and have for that purpose appointed as Their Plenipotentiaries, that is to say :

His Majesty the Emperor of Japan, Viscount Masakata Terauchi, His Resident-General;

and His Majesty the Emperor of Korea, Ye Wan Yong, His Minister President of State,

Who, upon mutual conference and deliberation, have agreed to the following Articles.

Article I.

His Majesty the Emperor of Korea makes complete and permanent cession to His Majesty the Emperor of Japan of all rights of sovereignty over the whole of Korea.

ARTICLE II.

His Majesty the Emperor of Japan accepts the cession mentioned in the preceding Article, and consents to the complete annexation of Korea to the Empire of Japan.

ARTICLE III.

His Majesty the Emperor of Japan will accord to Their Majesties the Emperor and ex-Emperor and His Imperial Highness the Crown Prince of Korea and Their Consorts and Heirs such titles, dignities and honors as are appropriate to Their respective ranks, and sufficient annual grants will be made for the maintenance of such titles, dignities and honors.

ARTICLE IV.

His Majesty the Emperor of Japan will also accord appropriate honors and treatment to the members of the Imperial House of Korea and their heirs, other than those mentioned in the preceding Article, and the funds necessary for the maintenance of such honors and treatment will be granted.

ARTICLE V.

His Majesty the Emperor of Japan will confer peerages and monetary grants upon those Koreans who, on account of meritorious services, are regarded as deserving such special recognition.

ARTICLE VI.

In consequence of the aforesaid annexation, the Government of Japan assume the entire government and administration of Korea and undertake to afford full protection for the persons and property of Koreans obeying the laws there in force, and to promote the welfare of all such Koreans.

ARTICLE VII.

The Government of Japan will, so far as circumstances permit, employ in the public service of Japan in Korea those Koreans who accept the new régime loyally and in good faith, and who are duly qualified for such service.

ARTICLE VIII.

This Treaty, having been approved by His Majesty the Emperor of Japan and His Majesty the Emperor of Korea, shall take effect from the date of its promulgation.

In faith whereof, the respective Plenipotentiaries have signed this Treaty, and have affixed thereto their seals.

Viscount MASAKATA TERAUCHI,
Resident-General.

The 22nd day of the 8th month of the 43rd year of Meiji.

YE WAN YONG,
Minister President of State,

The 22nd day of the 8th month of the 4th year of Nung-hui.

STATEMENT ISSUED FROM THE FOREIGN OFFICE.

The Japanese Government have always made it a guiding principle of their foreign policy to maintain enduring peace in the Orient and to assure repose and security in this Empire. They have naturally viewed with grave concern the situation in Korea which has proved to be a fruitful source of difficulties in the Extreme East involving Japan in serious complications.

In their solicitude to put an end to those disturbing conditions, they made an arrangement in 1905 for

establishing Japan's protectorate over Korea, and they have ever since been assiduously engaged in works of reform, looking forward to the consummation of the desired end. But they have failed to find in the régime of a protectorate sufficient hope for the realization of the object which they had in view, and a condition of unrest and disquietude still prevails throughout the whole Peninsula. In these circumstances, the necessity of introducing fundamental changes in the system of government in Korea has become clearly manifest, and an earnest and careful examination of the Korean problem has convinced the Japanese Government that the régime of a protectorate can not be made to adapt itself to the actual condition of affairs in Korea, and that the responsibilities devolving upon Japan for the due administration of that country can not be justly fulfilled without complete annexation of Korea to this Empire. Consequently, the Japanese Government formulated their policy in July of last year for the eventual annexation of Korea, and decided to take measures for carrying out that policy whenever a further development of the situation should be found to call for the execution of such measures.

The unsatisfactory state of things which has since then presented itself in Korea has assumed such gravity that any long postponement of the execution of fundamental reforms would not only threaten public order and tranquility in the Peninsula, but would possibly lead to untoward consequences. The Japanese Government, therefore, felt constrained to lend themselves to a final solution of the problem in accordance with their established policy, and Resident-General, Viscount Terauchi, in proceeding to his post, was charged with the necessary instructions and authorized to arrange for such solution.

Viscount Terauchi, upon his arrival at Seoul, was convinced that the situation in Korea did not permit any further delay in effecting the contemplated annexation, and on the 16th of this month, he opened discussions on the subject with the Korean Government, by giving detailed explanations of the views of the Japanese Government. Subsequently, several conferences were held for the exchange of views, and in the course of such conferences, the Korean Government expressed their concurrence as to the necessity of annexation. Viscount Terauchi, having found that the Governments of Japan and Korea were in complete accord regarding the proposed arrangement, telegraphed to the Japanese Government in the evening of the 20th the final draft of the Treaty of Annexation, and requested that it be submitted to His Majesty the Emperor of Japan for approval. His Majesty referred it to the Privy Council which specially met on the 22nd, and Imperial sanction was then given with the advice of the Council. Accordingly, the Japanese Government at once telegraphed to the Resident-General on the same day, authorizing him to sign the Treaty. The Korean Government also submitted to His Majesty the Emperor of Korea for approval the Draft of the Treaty on the 22nd, and His Korean Majesty, in full appreciation of the general situation and recognizing that the annexation of Korea to Japan would contribute to the promotion of the welfare and interests common to both nations, gave prompt approval of the Treaty in draft. Thereupon the Treaty of Annexation was signed on the afternoon of the 22nd between the Resident-General Viscount Terauchi and Mr. Ye Wan Yong, Minister President of State of Korea.

The Japanese Government then communicated the

Treaty to all the Powers concerned, at the same time declaring the rules to be followed by Japan in dealing with the external affairs of Korea. The Treaty is thus promulgated to-day (Aug. 29), and takes effect from this date.

As pointed out in the Declaration, the Treaties concluded by Korea with foreign Powers cease to be binding, and Japan's existing treaties are extended to Korea. Consequently, foreigners are allowed to reside and trade in all parts of Korea and there to enjoy the same rights and privileges, as in Japan proper. At the same time, the right of extra-territoriality which foreigners have hitherto enjoyed in Korea comes definitively to an end from to-day. The Japanese Government believe that they are entirely justified in regarding such right of extra-territoriality as ended upon the termination of Korea's treaties in consequence of the annexation, considering that the continuance of that system would inevitably prove a serious obstacle and interfere with the unification of the administration of Korea. Moreover, it seems only natural that foreigners, being allowed to enjoy in Korea the same rights and privileges as in Japan Proper, should be called upon to surrender the right of extra-territoriality which is not granted to them in Japan proper.

Owing to the termination of the treaties concluded by Korea, the conventional tariff hitherto in force in Korea equally ceases to be operative. However, having in view the fact that the annexation is necessitated essentially by considerations of a political character, the Japanese Government are anxious to avert, as far as possible, prejudicial effects upon the economic interests of foreigners in Korea, and are moreover conscious of the advisability of abstaining from

measures which may bring about radical changes in the economic relations between Japan and Korea. They have therefore decided of their own accord to maintain the customs tariff hitherto enforced in Korea, for a term of ten years, in respect of trade, foreign as well as national.

The foregoing is a brief exposition of the effects consequent upon the annexation in domestic and foreign relations. The Japanese Government confidently believe that good order and security will hereafter be satisfactorily maintained in Korea; that in the new order of things now inaugurated, the steady growth of industrial activities and the advancement of material well-being of Koreans will be fully assured and that the two nations incorporated will forever enjoy the blessings of general peace and stability.

IMPERIAL RESCRIPT.

We, in inaugurating the extension of Our Rule to Korea by virtue of Our Imperial Prerogative, are anxious to give expression to the sense of tender solicitude which we entertain for Our subjects. Accordingly we order that in compliance with conditions and rules to be separately provided for, those malefactors, charged or sentenced for offences committed under the late régime in Korea who are regarded as deserving consideration be granted amnesty, and that taxes in arrears as well as those for the present year be waived or reduced.

IMPERIAL SIGN MANNUAL.
Signed,

MINISTER PRESIDENT AND
MINISTER OF STATE.

August 29, 1910.

IMPERIAL RESCRIPT.

We, attaching the highest importance to the maintenance of permanent peace in the Orient and the consolidation of lasting security to Our Empire, and finding in Korea constant and fruitful sources of complication, caused Our Government to conclude in 1905 an Agreement with the Korean Government by which Korea was placed under the protection of Japan, in the hope that all disturbing elements might thereby be removed and peace assured forever.

For the four years and over which have since elapsed, Our Government have exerted themselves with unwearied attention to promote reforms in the administration of Korea, and their efforts have, in a degree, been attended with success. But at the same time, the existing régime of government in that country has shown itself hardly effective to preserve peace and stability, and in addition, a spirit of suspicion and misgiving dominates the whole Peninsula. In order to maintain public order and security and to advance the happiness and well-being of the people, it has become manifest that fundamental changes in the present system of government are inevitable.

We, in concert with His Majesty the Emperor of Korea, having in view this condition of affairs, and being equally persuaded of the necessity of annexing the whole of Korea to the Empire of Japan in response to the actual requirements of the situation, have now arrived at an arrangement for such permanent annexation.

His Majesty the Emperor of Korea and the members of His Imperial House will, notwithstanding the annexation, be accorded due and appropriate treatment. All Koreans, being under Our direct sway, will enjoy growing prosperity and welfare, and with

assured repose and security will come a marked expansion in industry and trade. We confidently believe that the new order of things now inaugurated will serve as a fresh guarantee of enduring peace in the Orient.

We order the establishment of the office of Governor-General of Korea. The Governor-General will, under Our direction, exercise the command of the army and navy and a general control over all administrative functions in Korea. We call upon all of Our officials and authorities to fulfil their respective duties in appreciation of Our will, and to conduct the various branches of administration in consonance with the requirements of the occasion, to the end that Our subjects may long enjoy the blessings of peace and tranquillity.

IMPERIAL SIGN MANNUAL.

Signed,

MINISTER PRESIDENT AND
MINISTER OF STATE.

August 29, 1910.

X.

POPULATION OF IMPORTANT CITIES OF JAPAN.

Tokyo	2,186,079
Osaka	1,226,590
Kyoto	442,462
Yokohama	394,303
Kobe	388,000
Nagoya	378,231
Nagasaki	176,480
Hiroshima	142,763
Kanazawa	110,994
Kure	100,679
Sendai	97,944
Okayama	93,421
Sasebo	93,051
Otaru	91,281
Hakodate	87,875
Fukuoka	82,106
Wakayama	77,303
Yokosuka	70,964
Sapporo	70,084
Tokushima	65,561
Kagoshima	63,640
Niigata	61,616
Kumamoto	61,233
Sakai	61,103
Shimonoseki	58,254
Toyama	57,431
Moji	55,682
Shizuoka	53,614
Fukui	50,396

XI.

NUMBER OF JAPANESE ABROAD.

The most recently published statistics of the Japanese authorities show that the number of Japanese living abroad is as follows :—

United States	70,000
Peru	5,500
Mexico	3,000
Philippines	1,000
Hawaii	70,000
Canada	4,000
Brazil	1,700
Australia	500
Caledonia	500
Pacific Islands	450
Total	156,650

Japan Advertiser.

XII.
CHINESE STUDENTS IN JAPAN.

A Chinese View.

To the May issue of the *Chinese Students' Journal* (a Shanghai journal printed in English), Mr. Ling Chi-Hong contributes an article entitled "Our Chinese Students in Japan," which runs as follows:—

"Soon after the Chino-Japanese War of 1894, a group of Chinese young men were sent by the Chinese Government, to Japan in order to be educated in modern learning. China had just then been rudely awakened as to her effete system of education, to which she largely attributed her humiliating defeat in the brief war with a country which she had long regarded as inferior to her, and whose victory, she considered, was principally due to Western learning which the former had so successfully assimilated.

"The sending of Chinese students abroad seemed to her the only effective remedy in checking the decaying trunk of her stagnant civilisation and putting new vigor and new vitality into the moribund Empire.

"Japan was naturally the place of her choice for the education of her youths, partly for economic reasons, and partly for the similarity of language and literature as well as racial characteristics which would ensure the shortest path to attain her objects. The abolishment of the imperial literary examination in 1906, gave great impetus to the

cause of modern education, and the ease with which a few of the Japanese-returned students obtained their literary degrees and high Government offices caused a great increase of Chinese students pursuing their studies in Japan, so that within a few years the number reached as high as thirteen thousand. Though few were bent on real education, the majority went to the country merely for the name of being returned-students, and for the prospect that was held out to them of becoming officials. Consequently there was a mad 'speculative' rush for Japanese education, but few stayed longer than from three to six months.

"There were not a few covetous Japanese who took advantage of this educational speculation, and schools of all sorts and descriptions, from the so-called normal, to the collegiate institutions were started by hundreds of these enterprising people to cater to the wants of our Chinese youths. The prices of food and other commodities, which had been low for centuries, suddenly rose to a high figure in Tokyo, in consequence of the lavish and extravagant habits of our Chinese students, many of whom were connected with rich and influential families. Tuitions and diplomas also had their premiums and exorbitant prices were demanded from the Chinese students both as matriculation and graduation fees.

"The value or worthlessness of such an education is apparent to right-minded men. In order to get a real education in Japan two years at least must be devoted to the study of the language and five years would be the minimum time before one can get a fair education.

"The farce of Japanese education soon came to the knowledge of the Imperial Government, and in 1906

the Board of Education of Tokyo was instructed [*sic*] by our Government to enforce strict regulations for the control of Chinese students. As soon as the above-mentioned order was reported in the newspapers, the Chinese students held a meeting at the hall of the Chinese Students' Alliance of Tokyo. The members held divided opinions, some proposing to return and others to remain. As a result, more than one half left Japan.

"Within recent years more have come back and fewer have gone to Japan for education. Many who returned established their own schools in China, while many others were scattered all over the provinces either as students or as 'professors' and 'interpreters' in the colleges in the interior where Japanese professors still hold sway. Anyway, the tremendous decrease of Chinese students in Japan is due both to the disrespect with which Chinese students are generally regarded by the Government and the public, and to the rapid development of our educational system at home. More and more of our young men are now returning from their education in America and Europe to take up educational work in China, and the number of institutions engaging returned students as teachers and professors is rapidly increasing.

"However, education in the recognised colleges in China is now admitted to be far superior to that sold in Japan in the so-called short-cut-course institutions; and is in no way inferior to the well established institutions.

"In the face of these facts I am at a loss to understand the real motive of our Government in negotiating with the Board of Education in Tokyo, to send two hundred students annually for twenty-five years to the five High Schools selected by the Director of Chinese

Students, the former agreeing to pay the enormous sum af fifteen million *yen*. In addition to this, it is further stated that each of the five schools would be subsidised at an annual sum of sixty thousand *yen*.

"Now, *our own* schools are continually suffering from lack of funds. Not a few have been closed for want of money while others are languishing for want of proper support. Why in the name of common sense does not the Government apply this money to our needy schools which can do much better in the way of educating our youths than any of the Japanese schools? Our students with good sound education and academic diplomas are returning by the hundreds every year and the number waiting for positions is increasing. Is it not the duty of our nation to employ these young men, not only as an encouragement to modern education, but also for the upbuilding of our own institutions? The writer therefore trusts that wiser counsels will prevail and that the authorities will not carry out their unwise and unsound scheme.

"We need the money sorely to improve our own educational system in China, and when no money can be had to establish our own home institutions and to improve those already existing, there is no excuse on the part of the authorities for spending the money on an object which can return only unsatisfactory results.

"I do not grudge the sending of students abroad, but if it is the intention of our Government to do so, then, would it not be better to send the students to Western countries where they can have access to the real fountain head of learning, and where the money can be at least wisely spent? I sincerely trust that this matter will receive the careful consideration of our Government."—*Japan Chronicle.*

XIII.
THE GREAT RAIN.

During the second week of August South-eastern Japan suffered from an unprecedented fall of rain,—at least it appears to have been the heaviest within the memory of men now living. Within that single week at Karuizawa in Nagano Prefecture 45.46 inches fell,—40.50 inches on the 9th, 10th, and 13th. The appended table will show the distribution of the rain during the first fifteen days of August.

Naturally there was great distress from floods. In Tokyo a large section of the city was under water, to a depth of six or seven feet in certain places. It is said that over 200,000 people were for some days in need of help, many of them unable to escape from their houses and dependent upon outside help for food and other necessaries of life. They suffered severely for want of water, for the public hydrants, though intact, were under the muddy waters of the flood.

The wealthy men of the city most generously gave rice and other forms of food to meet the immediate wants of the distressed, and at the same time contributed large sums of money to be expended later for the relief other wants, which while less pressing, were not the less real. It is said that a suitable proportion of the funds thus raised is to be used to improve the sanitary condition of the flooded districts and thus avert if possible the epidemics which usually follow such disasters.

The government, too, was alert and immediately after the water had subsided entered with energy upon the work of sanitation. Incidentally this prompt action furnished work to thousands of the needy who otherwise might have been forced to wait for weeks before finding profitable employment. Fortunately, while the first distress in the city was most acute, on account of the food problem, there was relatively small loss of life, and as the water rose and subsided quietly with, in most localities, little current, there was also less damage done than might have been supposed, though it was serious enough for the poor people who experienced it.

In the country, however, untold damage was done to rice fields, mulberry plantations, etc. This means far more permanent distress; but it is too early to estimate definitely how serious it is. The mountains of Japan are very steep and at such a time every brook and rivulet becomes a torrent loaded with sand and gravel which is widely spread over the adjoining fields, sometimes several feet in depth. Not only are crops lost, but the land can only be made again available for tillage by a large expenditure of time and labor.

In the case of this storm many houses were carried away by the mountain torrents, with large loss of life. The greatest loss in the country would seem to have been in Saitama and Gumma prefectures, north-west of Tokyo.

Religious organizations, Buddhist, Christian, and others engaged earnestly in the work of relief. So far as direct aid was concerned, the Christian community made use chiefly of the Young Men's Christian Association and the Salvation Army.

The foreign communities of Yokohama and Tokyo,

with their accustomed liberality at once contributed, it is said, over ¥20,000. The American Red Cross Society and various European societies have forwarded large sums of money. The Imperial Household has made munificent gifts, while the Japanese Red Cross Society, and the great capitalists of Japan have given without stint. The keen sense of social responsibility shown by this prompt response on every hand to the appeal of the distressed is a most gratifying feature of the situation.

RAINFALL AT KARUIZAWA, JAPAN,

AUGUST 1ST—15TH, 1910.

DAY.	INCHES.	DAY.	INCHES.
1	.11	Forward	6.90
2	.30	9	9.00
3	.50	10	20.58
4	1.45	11	.02
5	.35	12	1.55
6	.80	13	10.92
7	.93	14	.93
8	2.46	15	.98
Forward	6.90	Total ...	50.88

During 15 consecutive hours of the 9th and 10th, 20 inches of rain fell and during 24 consecutive hours 24 inches fell.

The average rainfall of London, per annum, is about 24 inches

The Damage by the Floods.

The Official Returns.

The following statistics are the result of the latest investigations made by the Home Office.

Prefectures.	Loss of Lives.	Wounded.	Houses destroyed or damaged.	Houses washed away.
Tokyo	48	420	347	82
Kanagawa	39	25	139	75
Saitama	331	36	1,111	998
Gumma	310	24	879	826
Chiba	79	46	692	96
Ibaraki	25	43	940	568
Tochigi	15	16	340	151
Miye	—	—	3	—
Shidzuoka	67	46	638	175
Yamanashi	24	24	337	243
Miyagi	360	34	321	357
Fukushima	22	21	102	56
Iwate	14	10	113	86
Yamagata	6	2	16	31
Akita	23	—	46	91
Nagano	25	22	144	119
Niigata	5	—	—	1
Aichi	2	—	—	—
Tottori	5	—	32	—
Total	1,400	769	6,200	3,955

The total number of the houses flooded reached 518,012, Tokyo heading the list with 182,467 houses, followed by Saitama with 85,099 houses. The number of the river embankments broken by the flood in the above named prefectures was 763; of bridges carried away, 7,266; of landslides 18,799; the area of submerged land, 446,897 *cho*, approximately 1,117,242 acres.—*The Japan Times.*

STATISTICS

OF

CHRISTIAN WORK.

NOTE.—All correspondence relating to the following tables should be addressed to the Rev. H. M. LANDIS, Meiji Gakuin, Shirokane, Tokyo.

STATISTICAL ITEMS FOR

Items. / Missions, Churches or Societies.	American Board and Kumiai Church 1	American Baptist Missionary Union. 2
Year when opened	1869	1872
1. Married men missionaries (including those on furlough)	23	23
2. Unmarried men missionaries (including those on furlough)	1	—
3. Unmarried women missionaries (including those on furlough)	29	16
4. Total missionaries including wives...	76	62
5. Estimated value of mission property, excluding schools and churches (in yen)	140,000	150,221
6. Native ordained ministers	68	20
7. Native unordained ministers and helpers (men)...	33	37
8. Native Bible-women...	24	26
9. Number of communicants (or full members)..	15,479	2,901
10. Total number of baptized persons not included in No. 9	—	—
11. Probationers, catechumens or trial members.	—	—
12. Baptised children, (if not included in Nos. 10 and 11)	1,003	—
13. Total membership, (including Nos. 9, 10, 11 and 12)	16,482	2,901
14. Adult baptisms during the year	1,477	331
15. Infant „ „	78	—
16. Confirmations on confession of faith	—	—
17. Number of preaching places, other than churches, (i.e. a place where preaching is carried on not less than six times a year)...	—	134
18. Organized churches	92	30
19. Churches wholly self-supporting (including payment of pastor's salary)	73	3
20. Churches partly self-supporting	19	27
21. Number of church buildings	107	28
22. Estimated value of churches, land and parsonages, (in yen)	300,000	70,250

MISSIONS IN JAPAN. No. I.

Southern Baptist Convention.	American Christian Convention.	Churches of Christ Mission in Japan.	Christian and Missionary Alliance.*	Evangelical Association.	Gen. Evang. Prot. Mission Society.	Hephzibah Faith Mission.	Evangelical Lutheran Mission.
3	4	5	6	7	8	9	10
1889	1887	1883	1895	1885	1895	1895	1892
9	4	11	2	3	2	1	5
1	—	—	—	—	—	—	1
—	1	10	3	4	—	3	—
19	9	32	7	10	4	5	11
13,000	14,500	100,000	—	60,000	20,000	1,500	10,000
6	6	22	—	14	5	—	2
7	6	—	5	26	3	6	3
—	5	11	5	14	3	3	1
504	747	2,010	132	1,054	260	230	314
—	—	—	—	—	—	—	—
—	—	—	25	101	39	—	50
—	—	—	—	—	—	—	—
504	747	2,010	157	1,054	299	230	364
58	58	274	49	108	33	(c) 26	24
—	—	—	—	10	—	—	—
—	—	—	—	4	—	—	—
11	15	54	—	39	11	15	11
10	13	24	—	13	5	—	—
—	1	—	—	—	—	—	—
10	12	5	—	4	4	1	4
8	4	12	—	9	2	2	3
(a) 41,000	11,000	35,000	—	13,875	10,000	1,500	10,000

* No report. Hence figures of previous year given.
(*a*). From last year's report. (*c*). Last year.

No.

Items. \ Missions, Churches. or Societies.	American Board and Kumiai Church. 1	American Baptist Missionary Union. 2
Year when opened	1869	1872
23. No. of Sunday schools	185	152
24. No. of scholars and teachers in same	9,000	9,367
25. No. of young people's societies in your churches	—	9
26. Native missionary board? What amount did it collect last year	11,278	933
27. Amount raised by Japanese churches for all purposes last year	97,351	7,786
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses	—	40,000
29. Boys' schools (boarding)	1	1
30. Students in same, (total)	603	90
31. Girls' schools (boarding)	5	5
32. Students in same, (total)	727	278
33. Day schools including kindergartens	7	8
34. Students in same, (total)	374	474
35. Theological schools	1	1
36. Students in same, (total)	52	27
37. Bible-women training schools...	1	1
38. Students in same, (total)	29	12
39. Total number to present time of graduates from theological schools	200	35
40. No. of same still in service	130	30
41. Estimated value of school property in yen ...	*a* 250,000	184,700
42. No. of publishing houses...	—	—
43. Volumes published in current year	—	6,285
44. No. of pages	—	668,670
45. Estimated value of publishing plant in yen...	—	—
46. Orphanages and homes	—	—
47. Inmates in same...	—	—
48. Hospitals and dispensaries	—	—
49. In-patients treated	—	—
50. Out-patients treated	—	—
51. Industrial establishments...	—	—
52. Total inmates in same	—	—

(*a.*) See page 607.

I. (*Continued.*)

Southern Baptist Convention.	American Christian Convention.	Churches of Christ Mission in Japan.	Christian and Missionary Alliance.*	Evangelical Association.	Gen. Evang. Prot. Mission Society.	Hephzibah Faith Mission.	Evangelical Lutheran Mission.
3	4	5	6	7	8	9	10
1889	1887	1883	1895	1885	1895	1895	1892
15	30	43	—	54	10	20	11
800	2,095	2,010	—	2,511	292	1,000	550
—	5	5	—	8	—	—	1
—	22	1,032	—	86	—	—	—
2,050	987	959	—	2,366	243	150	348
88,998	5,600	29,949	—	15,182	6,000	6,000	8,000
—	—	1	—	[c] 1	—	—	1
—	—	212	—	136	—	—	120
—	1	1	—	—	—	—	—
—	17	22	—	—	—	—	—
—	—	4	—	—	—	—	1
—	—	389	—	—	—	—	35
1	1	1	—	1	1	1	1
15	—	18	—	6	—	12	3
—	[b] 1	1	—	1	—	—	—
—	2	6	—	39	—	—	—
—	—	14	—	34	9	—	—
—	—	8	—	19	6	—	—
—	1,200	90,000	—	5,000	—	—	26,434
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	3	—	—	—	—	—
—	—	19	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

* See page 607. (*b.*) Dept. of 31. (*c.*) Eng. Night School.

No.

Items. \ Missions, Churches or Societies.	Finnish Lutheran Gospel Association in Japan.* 11	Japan Methodist Church. 12
Year when opened	1905	1873
1. Married men missionaries (including those on furlough)	3	46
2. Unmarried men missionaries (including those on furlough)	—	3
3. Unmarried women missionaries (including those on furlough)...	3	77
4. Total missionaries including wives...	9	172
5. Estimated value of mission property, excluding schools and churches (in yen)	6,500	953,791
6. Native ordained ministers	—	114
7. Native unordained ministers and helpers (men)...	1	88
8. Native Bible-women...	1	74+
9. Number of communicants (or full members)...	19	9,948
10. Total number of baptized persons not included in No. 9	5	733+
11. Probationers, catechumens or trial members.	—	1,801
12. Baptised children, (if not included in Nos. 10 and 11)	1	524
13. Total membership, (including Nos. 9, 10, 11 and 12)	26	13,708
14. Adult baptisms during the year	1	1,278
15. Infant „ „	—	—
16. Confirmations on confession of faith	—	—
17. Number of preaching places, other than churches, (i.e. a place where preaching is carried on not less than six times a year)...	2	135
18. Organized churches	1	121
19. Churches wholly self-supporting (including payment of pastor' salary)	—	18
20. Churches partly self-supporting	—	99
21. Number of church buildings	—	90
22. Estimated value of churches, land and parsonages, (in yen)	1,700	510,917

* See page 607.

II.

Methodist Protestant Church.	Japan Methodist Mission.	Nihon Kirisuto Kyokwai.	Nippon Seikokwai.	Oriental Missionary Society.	Salvation Army.	Seventh Day Adventists.	Society of Friends.
13	14	15	16	17	18	19	20
1880	1895	1859	1859	1901	1895	1896	1885
6	5	54	53	2	6	6	3
—	—	3	23	1	—	—	—
8	2	56	98	1	3	1	3
20	12	167	227	6	15	13	9
38,500	12,450	294,940	—	75,000	—	9,000	55,000
12	1	95	76	9	*b* 88	2	—
10	14	98	144	46	19	20	6
8	17	96	68	26	—	4	4
964	332	16,795	7,674	—	—	180	73
209	258	2,161	—	—	—	—	—
137	61	—	1,004	—	—	—	581
—	—	—	—	—	—	—	—
1,312	651	18,956	13,510	—	—	180	654
145	75	1,246	889	—	—	49	—
38	—	238	436	—	—	—	—
11	—	51	918	—	—	—	34
32	17	268	129	31	*c* 35	5	17
16	3	64	99	25	—	5	—
1	—	64	—	—	4	—	—
15	3	135	—	25	*d* 30	5	—
9	1	—	—	—	—	2	1
52,000	6,500	*a* 400,000	—	—	—	3,000	5,469

(*a*.) 1908, includes endowment funds of churches.
(*b*.) Japanese officers. (*c*.) Corps and Societies. (*d*.) Corps.

No.

Items. \ Missions, Churches or Societies.	Finnish Lutheran Gospel Association in Japan.* 11	Japan Methodist Church. 12
Year when opened	1905	1873
23. No. of Sunday schools	5	266
24. No. of scholars and teachers in same	150	11,218
25. No. of young people's societies in your churches	—	74
26. Native missionary board? What amount did it collect last year	—	1,444
27. Amount raised by Japanese churches for all purposes last year	—	33,059+
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses	1,100	66,540
29. Boys' schools (boarding)	—	3
30. Students in same, (total)	—	1,278
31. Girls' schools (boarding)	—	13
32. Students in same, (total)	—	2,204
33. Day schools including kindergartens	—	26
34. Students in same, (total)	—	1,953
35. Theological schools	—	2
36. Students in same, (total)	—	52
37. Bible-women training schools...	—	3
38. Students in same, (total)	—	54
39. Total number to present time of graduates from theological schools	—	122
40. No. of same still in service	—	79
41, Estimated value of school property in yen ...	—	1,920,995
42. No. of publishing houses...	—	1
43. Volumes published in current year	—	800,000
44. No. of pages	—	65,000,000
45. Estimated value of publishing plant in yen...	—	200,000
46. Orphanages and homes	—	6
47. Inmates in same...	—	389
48. Hospitals and dispensaries	—	2
49. In-patients treated	—	1,325
50. Out-patients treated...	—	
51. Industrial establishments...	—	2
52. Total inmates in same	—	34

* See page 607.

II. (*Continued.*)

	Methodist Protestant Church.	Japan Methodist Mission.	Nihon Kirisuto Kyokwai.	Nippon Seikokwai.	Oriental Missionary Society.	Salvation Army.	Seventh Day Adventists.	Society of Friends.
	13	14	15	16	17	18	19	20
	1880	1895	1859	1859	1901	1895	1896	1885
23	37	19	—	265	40	34	8	25
24	2,388	635	11,406	19,004	1,300	1,200	300	2,990
25	6	2	(?)	—	—	—	2	4
26	—	—	9,502	2,146	—	—	—	—
27	2,714	1,077	83,000	34,651	—	—	—	406
2	50,000	6,510	103,483	—	—	—	—	3,515
	1	—	3		—	—	1	—
	300	—	862	*v* 13	—	—	26	—
	1	—	11	*v* 443	—	—		1
	275	—	1,283		—	—	—	89
	4	—	8	*w* 22	—	—	—	—
	419	—	745	2,223	—	—	—	—
35	—	1	(5) 5	4	1	—	—	—
36	—	20	112	46	40	—	—	—
	—	1	4	4	—	—	—	—
	—	*d*	65	53	*d*	—	—	—
	12	—	338	(?)	—	—	—	—
	10	—	205+	(?)	—	—	—	—
	105,000	3,170	758,162	—	—	—	—	50,105
	—	—	1	—	1	—	1	—
	—	—	56,300	—	many	—	1,500 bks.	—
	—	—	1,258,800	—	1,000's	—	55,000 tr't.	—
	—	—	8,000	—	1,000,000's	—	1,800,000	—
	—	—	—	5	—	—	2,000	—
	—	—	—	329	—	—	—	—
	—	—	—	6	—	—	1	—
	—	—	—	—	—	—	(?)	—
	—	—	—	—	—	—	(?)	—
	—	—	2	—	—	(4) 7	—	—
	—	—	82	—	—	128	—	—

(*d.*) Included in 36. (5) One *Shingakusha* in Tokyo is entirely supported independently of the co-operating Missions. (*v.*) Does not include St. Paul's College with its 700 students. 13 and 443 apportioned in *total* column for *boys* and *girls*. (*w.*) Also 6 kindergartens in addition. (4) Social institutions.

No.

Items. \ Missions, Churches or Societies.	Scandinavian Japan Alliance. 21	United Brethren in Christ. 22
Year when opened	1891	1895
1. Married men missionaries (including those on furlough)	3	3
2. Unmarried men missionaries (including those on furlough)	—	—
3. Unmarried women missionaries (including those on furlough)...	2	—
4. Total missionaries including wives	8	6
5. Estimated value of mission property, excluding schools and churches (in yen)	—	27,480
6. Native ordained ministers	9	8
7. Native unordained ministers and helpers (men)...	3	8
8. Native Bible-women...	3	4
9. Number of communicants (or full members)..	—	538
10. Total number of baptized persons not included in No. 9	—	27
11. Probationers, catechumens or trial members.	—	—
12. Baptised children, (if not included in Nos. 10 and 11)	—	—
13. Total membership, (including Nos. 9, 10, 11 and 12)	469	565
14. Adult baptisms during the year	45	83
15. Infant „ „	—	—
16. Confirmations on confession of faith	—	—
17. Number of preaching places, other than churches, (i.e. a place where preaching is carried on not less than six times a year)...	14	13
18. Organized churches	5	13
19. Churches wholly self-supporting (including payment of pastor's salary)	—	—
20. Churches partly self-supporting	—	11
21. Number of church buildings	6	6
22. Estimated value of churches, land and parsonages, (in yen)	9,500	29,500

III.

Nippon Dojin Kirisuto Kyokwai (Universalist). 23	Japan Evangelistic Band.* 24	Apostolic Faith Movement.* 25	Churches of Christ Independent.* 26	Totals for Protestant Churches. 27	Y.M.C.A. Japanese. 28	Y.M.C.A. Chinese and Korean. 29	The National Committee of Y.W.C.A. in Japan. 30
1890	1903	1907	1892		1889	1906	1904
2	3	3	4	285	7	2	—
—	1	—	—	34	—	1	—
2	4	—	1	327	1	—	3
6	11	6	9	931	15	5	3
—	—	—	7,600	—	31,500	15,000	—
5	—	—	1	563	—	1	—
—	8	4	6	601	(?)	*e* 6	—
—	2	—	2	401	—	—	(?)
171	—	60	250	60,635	—	—	12,500
—	—	—	300	—	—	62	—
8	—	40	—	—	—	—	—
—	—	—	—	—	—	—	—
179	—	100	550	75,608	*f* 4,500	*f* 156	—
11	—	—	45	6,305	—	—	—
—	—	—	—	800	—	—	—
8	—	60	—	1,086	—	—	—
—	1	2	5	996	78	—	—
4	—	—	3	546	—	—	—
—	—	—	8	172	—	—	—
4	—	—	1	414	—	—	—
2	—	—	4	296	4	—	—
16,400	—	—	19,500	—	—	—	—

* See page 607. (*e.*) Secretaries of Women's Organizations.
(*f.*) Y.M.C.A. Members.

No.

Items. \ Missions, Churches or Societies.	Scandinavian Japan Alliance. 21	United Brethren in Christ. 22
Year when opened	1891	1895
23. No. of Sunday schools	13	17
24. No. of scholars and teachers in same	473	950
25. No. of young people's societies in your churches	1	9
26. Native missionary board? What amount did it collect last year	—	—
27. Amount raised by Japanese churches for all purposes last year	165	1,890
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses	8,200	11,246
29. Boys' schools (boarding)	—	—
30. Students in same, (total)	—	—
31. Girls' schools (boarding)	—	—
32. Students in same, (total)	—	—
33. Day schools including kindergartens	—	—
34. Students in same, (total)	—	—
35. Theological schools	—	—
36. Students in same, (total)	—	—
37. Bible-women training schools...	—	—
38. Students in same, (total)	—	—
39. Total number to present time of graduates from theological schools	—	12
40. No. of same still in service	—	10
41. Estimated value of school property in yen ...	—	—
42. No. of publishing houses...	—	—
43. Volumes published in current year	—	—
44. No. of pages	—	—
45. Estimated value of publishing plant in yen...	—	—
46. Orphanages and homes	—	—
47. Inmates in same...	—	—
48. Hospitals and dispensaries	—	—
49. In-patients treated	—	—
50. Out-patients treated...	—	—
51. Industrial establishments	—	—
52. Total inmates in same	—	—

III. (*Continued.*)

	Nippon Dojin Kirisuto Kyokwai (Universalist).	Japan Evangelistic Band.*	Apostolic Faith Movement.*	Churches of Christ Independent.*	Totals for Protestant Churches.	Y.M.C.A. Japanese.	Y.M.C.A. Chinese and Korean.	The National Committee of Y.W.C.A. in Japan.
	23	24	25	26	27	28	29	30
	1890	1903	1907	1892		1889	1906	1904
23	6	3	—	7	1,265	—	—	3
24	392	150	—	387	80,568	—	—	75
25	—	—	—	3	—	—	—	—
26	—	—	—	—	26,443	—	—	—
27	141	—	—	—	269,343	—	—	—
28	4,225	—	80	—	454,628	—	—	—
[illegible]	—	—	—	1	16	—	—	—
[illegible]30	—	—	—	30	3,744	—	—	—
[illegible]1	—	—	—	—	49	—	—	—
[illegible]2	—	—	—	—	5,251	—	—	—
[illegible]3	2	—	1	1	84	—	—	—
[illegible]	75	—	40	50	6,777	—	—	—
[illegible]	—	1	1	—	24	—	—	—
[illegible]	—	9	20	—	432	—	—	—
[illegible]	—	—	—	—	17	—	—	—
38	—	—	—	—	260	—	—	—
[illegible]	10	—	—	—	† 786	—	—	—
[illegible]0	3	—	—	—	† 500	—	—	—
[illegible]	—	—	20	11,400	3,406,186	—	—	—
[illegible]	—	—	1	—	5	—	—	—
[illegible]	—	—	3	—	920,088	—	—	—
[illegible]	—	—	5,000	—	69,732,470	—	—	—
[illegible]	—	—	—	—	210,000	—	—	—
[illegible]	1	—	—	—	15	*g* 19	— *r*	2
[illegible]	14	—	—	—	751	250	—	50
[illegible]	—	—	—	—	9	—	—	—
[illegible]	—	—	—	—	—	—	—	—
[illegible]	—	—	—	—	—	—	—	—
[illegible]	—	—	—	1	12	—	—	—
[illegible]	—	—	—	24	268	—	—	—

* See page 607. (*g.*) Houses. (*r.*) Hostels for students, (I) 45 Nandomachi, Ushigome Nandomachi Hotel, Capacity, 39 students, 210 tsubo of land; cost 5,550 *yen* for land and 8000 for buildings. (II) 28 Suidocho, Koishikawa, Andozaka Hotel, Capacity, 32, students, 189 tsubo of land; cost 6,150 *yen* for land and 7,500 *yen* for buildings.

No.

Items. \ Missions, Churches or Societies.	Woman's Christian Temperance Union. 31	Seamen's Mission. 32	Bible Societies, American, Yokohama, British, Kobe. 33
Year when opened	1889	1873	1874
1. Married men missionaries (including those on furlough)	—	1	3
2. Unmarried men missionaries (including those on furlough)	—	—	—
3. Unmarried women missionaries (including those on furlough)...	2	—	—
4. Total missionaries including wives	2	2	6
5. Estimated value of mission property, excluding schools and churches (in yen)	—	—	—
6. Native ordained ministers	—	—	—
7. Native unordained ministers and helpers (men)...	—	—	(?)
8. Native Bible-women... ... ... •...	(?)	—	—
9. Number of communicants (or full members)..	—	—	—
10. Total number of baptized persons not included in No. 9	—	—	—
11. Probationers, catechumens or trial members.	—	—	—
12. Baptised children, (if not included in Nos. 10 and 11)	—	—	—
13. Total membership, (including Nos. 9, 10, 11 and 12)	*n* 6600	—	—
14. Adult baptisms during the year	—	—	—
15. Infant „ „	—	—	—
16. Confirmations on confession of faith	—	—	—
17. Number of preaching places, other than churches, (i.e. a place where preaching is carried on not less than six times a year)...	—	—	—
18. Organized churches	*o* 75	—	—
19. Churches wholly self-supporting (including payment of pastor's salary)	—	—	—
20. Churches partly self-supporting	—	—	—
21. Number of church buildings	—	—	—
22. Estimated value of churches, land and parsonages, (in yen)	—	—	—

(*n.*) Women and Children.

(*o.*) Women's Organizations.

IV.

Japan Book and Tract Society.	Total.	Tenshu Kyokwai (Catholic Church.)	Russian Ecclesiastical Mission.	Totals for Roman and Greek Catholic.	Missions among the Formosan Chinese and Aborigines.		
					Canadian Presb. Mission.	Presb. Church of England.	Total.
34	35	36	37	38	39	40	41
1875		1844	1870		1872	1865	
1	14	—	—	—	4	6	10
—	1	155	2	157	—	3	3
—	6	164	—	164	2	6	8
2	35	319	2	321	10	18	28
—	—	—	—	—	55,000	*l* 75,000	130,000
—	—	34	39	73	4	4	8
(?)	—	138	117	255	42	56	98
—	—	—	—	—	2	3	5
—	—	—	—	—	2,083	3,445	5,528
—	—	—	31,538	—	888	193	1,081
—	—	—	—	—	1,963	1,000	2,963
—	—	—	—	—	—	2,901	—
—	11,256	64,118	31,538	95,656	4,934	6,539	11,473
—	—	1,841	1,120	4,998	45	211	256
—	—	2,037	—	—	91	220	311
—	—	—	—	—	—	34	—
—	—	—	265	—	61	44	105
—	—	—	—	—	4	50	54
—	—	—	—	—	7	12	19
—	—	150	78	228	19	69	88
—	—	176	174	350	50	*m* 93	143
—	—	—	94,805	—	25,000	65,000	90,000

(*l.*) Including 2 hospitals valued at 30,000 *yen*.

(*m.*) 63 especially built, 30 adapted.

No.

Items. \ Missions, Churches or Societies.	Woman's Christian Temperance Union. 31	Seamen's Mission. 32	Bible Societies, American, Yokohama, British, Kobe. 33
Year when opened	1889	1873	1874
23. No. of Sunday schools	*p* 16	—	—
24. No. of scholars and teachers in same	*p* 44	—	—
25. No. of young people's societies in your churches	*q* 22	—	—
26. Native missionary board? What amount did it collect last year	—	—	—
27. Amount raised by Japanese churches for all purposes last year	—	—	—
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses	—	—	—
29. Boys' schools (boarding)	—	—	—
30. Students in same, (total)	—	—	—
31. Girls' schools (boarding)	—	—	—
32. Students in same, (total)	—	—	—
33. Day schools including kindergartens	—	—	—
34. Students in same, (total)	—	—	—
35. Theological schools	—	—	—
36. Students in same (total)	—	—	—
37. Bible-women training schools	—	—	—
38. Students in same, (total)	—	—	—
39. Total number to present time of graduates from theological schools	—	—	—
40. No. of same still in service	—	—	—
41. Estimated value of school property in yen	—	—	—
42. No. of publishing houses	—	—	—
43. Volumes published in current year	—	—	*s* 379,231
44. No. of pages	—	—	47,782,531
45. Estimated value of publishing plant in yen	—	—	—
46. Orphanages and homes	—	—	—
47. Inmates in same	—	—	—
48. Hospitals and dispensaries	—	—	—
49. In-patients treated	—	—	—
50. Out-patients treated	—	—	—
51. Industrial establishments	—	—	—
52. Total inmates in same	—	—	—

(*p.*) Young Women's and Children Organizations.
(*q.*) Departments in Organizations. (*s.*) Yokohama Agency.

IV. (*Continued*).

Japan Book and Tract Society.	Total.	Tenshu Kyokwai (Catholic Church).	Russian Ecclesiastical Mission.	Totals for Roman and Greek Catholic.	Missions among the Formosan Chinese and Aborigines.		
					Canadian Presb. Mission.	Presb. Church of England.	Total.
34	35	36	37	38	39	40	41
1875		1844	1870		1872	1865	
—	—	—	—	—	47	30	77
—	—	—	1,593	—	600	1,000	1,600
—	—	—	—	—	—	1	—
—	—	—	—	—	299	494	793
—	—	—	14,972	—	*k* 5,494	*k* 13,300	18,794
—	—	—	44,145	—	—	7,500	—
—	—	4	1	5	—	1	1
—	—	1,795	51	1,846	—	62	62
—	—	18	2	20	1	1	2
—	—	2,295	86	2,381	46	52	98
—	—	3	—	—	—	10	10
—	—	219	—	—	—	300	300
—	—	4	—	—	1	1	2
—	—	25	—	—	19	17	36
—	—	—	—	—	—	1	—
—	—	—	—	—	—	—	—
—	—	—	—	—	125	84	209
—	—	—	—	—	46	53	99
—	—	—	—	—	20,000	30,000	50,000
—	—	—	—	—	—	1	—
t 388,500	767,731	—	43	—	—	(?)	—
5,500,000 +	53,282,531	—	—	—	—	280,000	—
—	—	—	—	—	—	3,000	—
—	—	18	—	—	—	—	—
—	—	736	—	—	—	—	—
—	—	19	—	—	1	3	4
—	—	297	—	—	547	2,314	2,861
—	—	45,999	—	—	4,504	5,186	9,690
—	—	15	—	—	—	—	—
—	—	555	—	—	—	—	—

(*k.*) Raised by Chinese churches.

(*t.*) Total copies circulated 596,000 valued at 10,306 *yen*.

No.

Partial Statistics of Three Bodies of Co-operating Missions. / Items.	Some Episcopal Missions the Nippon Church Mission'y Society.		
	I. Central Japan Mission. 42	II. Hokkaido Mission. 43	III. Kiushu Mission 44
Year when opened	1873		1869
1. Married men missionaries (including those on furlough)	15	2	—
2. Unmarried men missionaries (including those on furlough)	—	1	—
3. Unmarried women missionaries (including those on furlough)...	31	10	—
4. Total missionaries including wives...	61	15	—
5. Estimated value of mission property, excluding schools and churches (in yen)	—	—	—
6. Native ordained ministers	14	4	—
7. Native unordained ministers and helpers (men)...	37	20	—
8. Native Bible-women...	26	10	—
9. Number of communicants (or full members)..	1,420	800	—
10. Total number of baptized persons not included in No. 9	2,962	1,473	—
11. Probationers, catechumens or trial members.	245	110	—
12. Baptised children, (if not included in Nos. 10 and 12)	—	—	—
13. Total membership, (including Nos. 9, 10, 11 and 12)	3,207	2,383	—
14. Adult baptisms during the year	236	120	—
15. Infant ,, ,, ...	81	61	—
16. Confirmations on confession of faith	—	95	—
17. Number of preaching places, other than churches, (i.e. a place where preaching is carried on not less than six times a year)...	18	14	—
18. Organized churches	29	12	—
19. Churches wholly self-supporting (including payment of pastor's salary)	3	—	—
20. Churches partly self-supporting	26	7	—
21. Number of church buildings	17	12	—
22. Estimated value of churches, land and parsonages, (in yen)	—	—	—

V.

co-operating with Seikokwai.		Presbyterian and Reformed Missions co-operating with the Nippon Kirisuto Kyokwai.					
American Episcopal.							
Kyoto District.	North Tokyo District.	Presb. Church in U.S.A. (East Japan.)	Presb. Church in U.S.A. (West Japan.)	Total Presb. Church, U.S.A. North.	Ref. Church of Am. (Dutch) North.	Ref. Church of Am. (Dutch) South.	Total Ref. Church of Am. (Dutch.)
45	46	47	48	49	50	51	52
1900	1859	1859			1859	1859	
9	—	8	15	23	5	3	8
1	—	—	—	—	2	1	3
11	—	10	16	26	4	5	9
30	—	26	46	72	16	12	28
75,000	—	128,000	75,930	203,930	—	30,000	—
14	—	8	7	15	4	8	12
23	—	11	37	48	11	3	14
12	—	11	23	34	9	1	10
1,461	—	—	—	—	—	—	—
884	—	—	—	—	—	—	—
190	—	—	—	—	—	—	—
83	—	—	—	—	—	—	—
2,618	—	—	—	—	—	—	—
170	—	—	—	—	—	—	—
83	—	—	—	—	—	—	—
143	—	—	—	—	—	—	—
18	—	30	100	130	30	28	58
25	—	—	—	—	—	—	—
2	—	—	—	—	—	—	—
6	—	—	—	—	—	5	—
25	—	—	—	—	6	6	—
90,000	—	(?)	(?)	—	(?)	17,000	—

No.

Partial Statistics of Three Bodies of Co-operating Missions. / Items.	Some Episcopal Missions the Nippon Church Mission'y Society. I. Central Japan Mission. 42	II. Hokkaido Mission. 43	III. Kiushu Mission 44
Year when opened	1873		1869
23. No. of Sunday schools	67	—	—
24. No. of scholars and teachers in same	3,762	—	—
25. No. of young people's societies in your churches	—	—	—
26. Native missionary board? What amount did it collect last year	—	—	—
27. Amount raised by Japanese churches for all purposes last year	9,000	2,493	—
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses	—	—	—
29. Boys' schools (boarding)	1	—	—
30. Students in same, (total)	444	—	—
31. Girls' schools (boarding)	1	1	—
32. Students in same, (total)	168	8	—
33. Day schools including kindergartens	3	—	—
34. Students in same, (total)	130	—	—
35. Theological schools	1	—	—
36. Students in same, (total)	18	—	—
37. Bible-women training schools	1	—	—
38. Students in same, (total)	12	—	—
39. Total number to present time of graduates from theological schools	—	—	—
40. No. of same still in service	—	—	—
41. Estimated value of school property in yen	—	—	—
42. No. of publishing houses	—	—	—
43. Volumes published in current year	—	—	—
44. No. of pages	—	—	—
45. Estimated value of publishing plant in yen	—	—	—
46. Orphanages and homes	—	—	—
47. Inmates in same	—	—	—
48. Hospitals and dispensasies	—	—	—
49. In-patients treated	—	—	—
50. Out-patients treated	—	—	—
51. Industrial establishments	—	—	—
52. Total inmates in same	—	—	—

V. (*Continued.*)

co-operating with Seikokwai.†		Presbyterian and Reformed Missions co-operationg with the Nihon Kirisuto Kyokwai.					
American Episcopal.							
Kyoto District.	North Tokyo District.	Presb. Church in U.S.A. (East Japan.)	Presb. Church in U.S.A. (West Japan.)	Total Presb. Church, U.S.A. North.	Ref. Church of Am. (Dutch) North.	Ref. Church of Am. (Dutch) South.	Total Ref. Church of Am. (Dutch.)
45	46	47	48	49	50	51	52
1900	1859	1859			1859	1859	
38	—	—	91	—	30	22	—
3,000	—	—	5,900	—	1,550	1,415	—
4	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
7,720	—	—	—	—	—	1,437	—
—	—	12,500	32,661	45,161	10,574	8,941	19,515
1	—	½	—	½	½	1	1½
60	—	164	—	164	164	206	370
1	—	3	3	6	1	1	2
50	—	420	310	730	174	64	238
8	—	4	4	8	—	—	—
448	—	550	195	745	—	—	—
—	—	½	1	1½	½	—	½
—	—	13	30	43	13	—	13
1	—	1	—	1	1	—	1
21	—	16	—	16	10	—	10
—	—	90	18	108	90	38	128
9	—	72	18	90	72	20	92
57,400	—	197,510	49,300	‡ 246,810	200,000	100,000	300,000
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
2	—	—	—	—	—	—	—
238	—	—	—	—	—	—	—
1	—	—	—	—	—	—	—
104	—	—	—	—	—	—	—
6,390	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

† No separate statistics received for S. P. G., Kiushu Mission of C.M.S., and N. Tokyo District of Am. Episc. ‡ Also Chapels valued at 17,340 *yen*.

No.

Items. \ Missions, Churches or Societies.	Pres. & Reformed ting with the Ni-	
	Presb. Church in U.S.A. (South.)	Ref. Church in U.S.A. (Ger.)
	53	54
Year when opened	1885	1879
1. Married men missionaries (including those on furlough)	12	11
2. Unmarried men missionaries (including those on furlough)...	—	—
3. Unmarried women missionaries (including those on furlough)	9	6
4. Total missionaries including wives	33	28
5. Estimated value of mission property, excluding schools and churches (in yen)	25,200	35,810
6. Native ordained ministers	11	8
7. Native unordained ministers and helpers (men)	20	31
8. Native Bible-women	6	23
9. Number of communicants (or full members) ...	2,364	1,477
10. Total number of baptized persons not included in No. 9	—	—
11. Probationers, catechumens or trial members	—	—
12. Baptised children, (if not included in Nos. 10 and 11)	165	149
13. Total membership, (including Nos. 9, 10, 11 and 12)	2,529	1,626
14. Adult baptisms during the year	179	150
15. Infant „ „	8	10
16. Confirmations on confession of faith	1	2
17. Number of preaching places, other than churches, (i.e. a place where preaching is carried on not less than six times a year) ...	52	20
18. Organized churches	9	32
19. Churches wholly self-supporting (including payment of pastor's salary)	5	3
20. Churches partly self-supporting...	7	29
21. Number of church buildings	—	18
22. Estimated value of churches, land and personages, (in yen)	(?)	44,203

VI.

Missions co-operahon Ki'to Ky'kai.		Methodist Missions co-operating with the Japan Methodist Church.					
W. U. M. S.	Totals (See also No. 15) N. K. K.	Am. Meth. Episc. (North) East Japan Mission.	Am. Meth. Episc. (North) West Japan Mission.	Totals of Am. Meth. Episc. (North.)	Am. Meth. Episc. (South.)	Methodist Church of Canada.	Total for Methodists.
55	56	57	58	59	60	61	62
1871		1873			1886	1873	
—	54	13	9	22	15	9	46
—	3	2	—	2	1	—	3
6	56	31	13	44	9	24	77
6	167	59	31	90	40	42	172
—	294,940	700,000	55,500	755,500	98,291	100,000	953,791
—	46	71	23	94	2	(?)	114
—	113	38	10	48	15	(?)	88
23	96	40	21	61	13	(?)	74+
—	—	5,988	1,535	7,523	—	—	9,948
—	—	733	—	—	—	—	733+
—	—	1,221	525	1,746	—	—	1,801
—	—	102	224	326	—	—	524
—	—	8,746	2,284	11,030	—	—	13,708
—	—	631	335	966	—	—	1,278
—	—	—	224	—	—	—	—
—	—	—	—	—	—	—	—
8	268	63	12	75	*u* 22	(?)	135
—	—	80	30	110	*u* 11	—	121
—	—	13	3	16	—	—	18
—	—	67	27	94	—	—	99
—	—	59	15	74	*u* 1	—	90
—	—	311,923	110,363	422,286	—	—	510,917

(*u*.) Under Mission.

No.

Items. \ Missions, Churches or Societies.	Pres. & Reformed ting with the Ni-	
	Presb. Church in U.S.A. (South.)	Ref. Church in U.S.A. (Ger.)
	53	54
Year when opened	1885	1879
23. No. of Sunday schools	—	49
34. No. of scholars and teachers in same	—	2,240
25. No. of young people's societies in your churches	—	—
26. Native missionary board? What amount did it correct last year	—	—
27. Amount raised by Japanese churches for all purposes last year	—	2,420
28. Amount expended by or through your mission in aid of Japanese churches or evangelistic work, excluding missionaries' salaries and expenses	14,500	19,307
29. Boys' schools (boarding)	—	1
30. Students in same, (total)	—	328
31. Girls' schools (boarding)	1	1
32, Students in same, (total)	66	163
33. Day schools including kindergartens...	—	—
34. Students in same, (total)	—	—
35. Theological schools	1	1
36. Students in same, (total)	12	14
37. Bible-women training schools	—	*y* 1
38. Students in same, (total)	—	7
39. Total number to present time of graduates from theological schools	—	56
40. No. of same still in service	—	—
41. Estimated value of school property in yen ...	32,500	118,852
42. No. of publishing houses	—	1
43. Volumes published in current year	—	56,300
44. No. pages	—	1,258,800
45. Estimated value of publishing plant in yen ...	—	8,000
46. Orphanages and homes	—	—
47. Inmates in same	—	—
48. Hospitals and dispensaries	—	—
49. In-patients treated	—	—
50. Out-patients treated	—	—
51. Industrial establishments	1	1
52. Total inmates in same	22	60

(*y*.) Postgrad. Dept. of Miyagi Jogakko.

VI. (*Continued.*)

Missions co-operating with K'to K'kwai.		Methodist Missions co-operating with the Japan Methodist Church.					
W.U.M.S.	Totals (See also No. 15) N. K. K.	Am. Meth. Episc. (North) East Japan Mission.	Am. Meth. Episc. (North) West Japan Mission.	Totals of Am. Meth. Episc. (North.)	Am. Meth. Episc. (South.)	Methodist Church of Canada.	Total for Methodists.
55	56	57	58	59	60	61	62
1871		1873			1886	1873	
35	—	127	57	184	—	—	266
1,640	—	10,588	5,181	15,769	—	—	11,218
—	—	40	4	44	—	—	74
—	—	1,211	230	1,441	—	—	1,444
—	—	24,625	8,434	33,059	—	—	33,059+
5,000+	103,488	15,000	9,066	24,066	18,474	24,000	66,540
—	3	1	1	2	1	—	3
—	862	605	450	1,055	223	—	1,278
1	11	6	3	9	1	3	13
85	1,283	852	538	1,390	431	383	2,204
—	8	11	3	14	—	12	26
—	745	1,173	117	1,290	—	663	1,953
—	4	1	—	1	1	—	2
—	82	27	—	27	25	—	52
1	4	1	1	2	1	—	3
32	65	21	16	37	17	—	54
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23	205+	53	—	53	26	—	79
60,000	758,162	1,350,000	200,000	1,550,000	370,995	—	1,920,995
—	1	1	—	1	—	—	1
—	56,300	800,000	—	800,000	—	—	800,000
—	1,258,800	65,000,000	—	65,000,000	—	—	65,000,000
—	8,000	200,000	—	200,000	—	—	200,000
—	—	1	1	2	—	4	6
—	—	207	30	237	—	152	389
—	—	—	1	1	—	—	2
—	—	—	1,325	1,325	—	—	1,325
—	2	—	—	—	—	2	2
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